

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, SEPTEMBER 26, 1901.

VOL. III, NO 46

Wait on, work for, walk with Jesus every day.—Ex.

Bro. S. M. Ellis, of Clinton, was with us a few moments Tuesday. He is one of our wide awake preachers.

Our little friend, Chamblin Trotter, of Winona, called to see us last week. We regret our absence, and trust he will call again.

Bro. G. B. Butler, of Natchez is assisting Bro. A. J. Miller this week in a meeting at Columbus. He declines to accept the call to Hazlehurst church.

When you read the advertisement, in this issue, of "An Interesting Book," send at once 25 cents to Rev. C. T. Kincannon for it. You ought to read it.

Don't fail to read our "Baptist Young People" this week—and then do as you please about it. "The Family Bible" will do your soul good as long as you live.

Rev. W. P. Chapman will begin a meeting with his son, Rev. C. M. Chapman, at Free-run, with the Rocky Springs church, embracing third Sunday in October.

Gov. Longino has appointed Mr. J. W. Power, a son of Col. J. L. Power, deceased, as temporary Secretary of State. This was a fitting act, from whatever point considered.

We appreciate more than words can tell, the many good things the people are saying and doing just now for the paper; and trust that they may never have reason to cease the one, nor leave off the other.

Rev. M. J. Derrick, who recently resigned his pastorate at Booneville, will leave Monday for Louisville, Ky., where he will enter the Seminary for a course of study. We wish him large success.

The Steen's Creek church, on last Sunday, extended a call to their present pastor, Rev. A. L. O'Bryant, for one-half of his time at a salary of \$400.00. Bro. O'Bryant and his church are moving steadily forward.

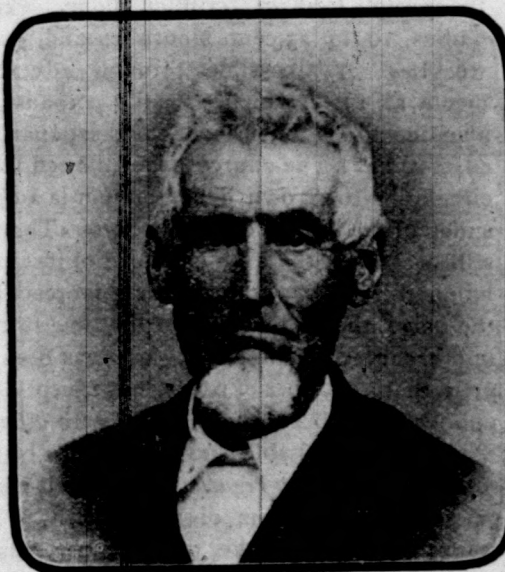
Dr. Lorimer declined the nomination for governor, tendered him by the Prohibition party of Massachusetts. There are plenty of laymen for the place, and while we are as ardent a Prohibitionist as any one need be, we congratulate the Doctor on his decision to stick to his pulpit. Let him make all the prohibition speeches he can, but let him not run for office.

A laughing face sometimes hides a frowning soul.

Rev. E. E. Smith, late of Arkadelphia, Ark., has come back to his native heath, and located at Anguilla, in the Delta. More than twenty years ago Bro. Smith and the editor of THE BAPTIST were college mates and room mates in Mississippi College. Ah, the flight of years!

The copy was all right, Bro. Johnson, but the printer and proof-reader were at fault. We knew better than to say "883 accessions to the church." We know it ought to have been "883 accessions to the churches."

By the way, we feel that Dr. Johnson has done the Baptist people a service in calling attention to this slip. Inaccurate expressions on pivotal points should be carefully avoided. They are misleading and hurtful. No such thing as the "Baptist church of Mississippi" exists, but the Baptist churches of Mississippi exist in great numbers.



WILFORD Z. LEA.

On the 24th inst., Col. J. L. Power, Secretary of State, peacefully breathed his last at his home on Amite street, of this city. He was possibly one of the most generally known and loved men in the State. He was an active, consistent member of the Presbyterian church, and was very much interested in caring for the orphan children over the State. All of us feel like another old land mark of Jackson has been removed. His decease makes vacant another State office. So, at an early date, the State will have to elect a new Secretary of State as well as Treasurer. Possibly no man in the State would be more missed than he. His death is our loss.

The saddest road to hell, is that which runs under the pulpit, past the Bible, and through the midst of warnings and invitations.—Ryle.

Faith in yourself without ability to sustain it, is like a house without foundations.

The Bible Mirror, shows us our own image, in James 1:23-25; what is wrong, in Ps. 119: 9; reveals a glorious light, in 1 John 1:15; 1:2, and reflects a light on those who look into it. Look into this Mirror every day.

Amounts received by T. J. Miley, Mayton, for Rev. W. P. Chapman:

W. H. Patton, Shabuta,	\$2 00
A. J. Miller, Columbus,	1 00
Mrs. Ida C. Ervin, Crystal Springs,	1 00
T. E. Irvin, Crystal Springs,	50
THE BAPTIST, Jackson,	2 00
Taylor Gaddis, Stage,	1 00
J. S. James, Murphreesboro,	1 00

Temptation is that which puts to the test. Trials sent by God do this. A test is never employed for the purpose of injury. A weight is attached to a rope, not to break, but to prove it. Pressure is applied to a boiler, not to burst it, but to certify its power of resistance. The testing process here confers no strength. But when a sailor has to navigate his ship under a heavy gale and in a difficult channel, or when a general has to fight against a superior force and on disadvantageous ground, skill and courage are not only tested but improved. The test has brought experience, and by practice is every faculty perfected. So, faith grows stronger by exercise, and patience by the enduring of sorrow. Thus alone it was that "God did tempt Abraham."—Newman Hall.

Last week we read in one of our exchanges a sharp assault on the Texas Baptist Standard for seeking to push its way into other States, and offering itself to the subscribers of the State papers at \$1.00 a year—just one-half of what it requires its home people to pay. A week after, we learned on good authority that the complaining editor had been into Georgia, in the opposite end of the State to that which is contiguous to his own State, and, under the influence of several good meetings, induced a number of good people to subscribe for his paper. We are not disturbed by either of these efforts to entice Georgia Baptists away from their allegiance to their own State paper, but we could not but ask: Which is the worse, for a man to use an abundance of money in such an effort, or to use the good feeling stirred up in a good meeting? The same greed for the filthy lucre was back of each.—Christian Index.

We understand some such schemes are being used in Mississippi to entice our people away from their paper to papers published outside the State. We are at a loss to understand the ethics of such papers. Surely Christian men are actuated by higher motives than "the greed for filthy lucre."

The Church Paper.

By this we mean the weekly addressing itself to the constituency of a particular portion of the church universal. It is to be distinguished from the undenominational religious journal though no less than that it may seek the development of the Christian life and character. It has its distinctive place and office in that, along with reading designed to promote religion in general and the Christian graces, it seeks to inform those who read it what the denomination it represents aims at and is doing in its individual churches, and in the fields of missions, education and general benevolence. It has to keep in view the promotion of a healthful *esprit de corps*, and of loyalty to the truth as held and cherished by the body of which it is the organ.

The value and importance of the church paper, as differentiated from the merely religious paper, has been long and generally recognized. The oldest religious weeklies are of this character; the larger denominations have established and maintained several, representing different localities and reflecting the various shades of opinion existing within their bounds; and there is no denomination so small that it has not found it necessary to have at least one paper devoted to its interests, a channel of inter communication between its members and churches, and the exponent of its doctrines, polity and aggressive work. Indeed, it does not seem possible for a denomination to long sustain a distinctive existence without this important adjunct. If a denomination has a right to be, if it stands for something valuable in the economy of the kingdom, it needs and must have some means of interchanging views, of discussing matters of policy, and of keeping the several churches in touch with one another and with the work they are unitedly striving to do. This is the province of the church paper, and it is as essential to the perpetuation of the branch of the church to which it belongs as the theological school or the Boards through which it does its conserving or aggressive work.

The pastor finds the church paper a most valuable assistant in supplementing his efforts to upbuild Christian character and develop the zeal and liberality of his people. The circulation of the church paper is a fairly accurate measure of a church's interest in the denomination and its specific work.

In view of all this it can be assumed that to-day, as in the past, the church paper has an office and function which insures its perpetuation. So long as the Lord's army shall continue to be organized in different corps, and march against the enemy under different standards, each division will show its loyalty to the common cause by developing its own efficiency, and will need to this end some channel of inter communication such as the church paper affords.

We apprehend there is among intelligent church people comparatively little question as to the need and importance of maintaining the denominational journal, but we strongly suspect that very few recognize the difficulty of sustaining it of the serious problem with which in these days it is confronted. The profit of publishing the church paper has

been seriously diminished, not because of a lack of appreciation on the part of its readers, nor loss of subscribers, or even a waning of interest in religion, but through a diversion from it of a source of income essential to its success in a business point of view. The case of the old, ably edited and widely appreciated *Congregationalist* may serve to illustrate what is meant. This church paper was never better or more popular than now, its circulation has not diminished, but, on the contrary, steadily increased, and yet to prevent its sale to persons outside the Congregational body, in other words, to retain it as the representative of orthodox Congregationalism, the Congregational Publication Society was constrained to purchase it and assume the responsibility of its support. The reason why private capital withdrew, was that expenses grew and net income shrank. The causes of this are not far to seek. To compete with undenominational papers, which have all denominations and the whole country from which to draw support, involves far greater expense than was needful when the denominational paper had the field to itself. But more serious than this is the diversion of advertising and the profits of it from the church paper to the magazines and other publications which have a great circulation. No periodical can be published at a moderate price on the receipts from subscription alone. Penny dailies, 10 to 25 cent monthlies and dollar weeklies are possible through advertisements at rates which speedily exhaust the amounts which business houses set apart for advertising. The church paper limited in its circulation to its own denomination is a chief sufferer from this condition of affairs. Though still because of the high character of its circulation, it is the very best medium for reaching the home, the current has for the time turned in other directions, and the loss has been so great that a number of papers have suspended publication or been consolidated with others. Some once profitable have ceased to be so, some like the *Congregationalist* have become one of the institutions of the church, to be maintained for the sake of the cause, whatever may be the cost, or, like the *Christian Register* of the Unitarians, received an endowment on the same principle that educational institutions are endowed. However, present conditions may not be enduring. A reaction toward the old and favorite channel of advertising must be expected. So valuable a medium for reaching the best homes of the land will not be permanently neglected by wise advertisers. Meanwhile, as for a few years past, many church papers will need to be published not only without profit, but at a loss.

The *Intelligencer* has fared rather better than many of its contemporaries through, being the only organ of an important denomination, and thus holding a high class of advertising, and through keeping down of expenses largely possible through the liberality of contributors. This condition can not be abridged by increase of price, but it can be easily by an increase of circulation and of advertisements. Our readers can help in both directions, and we doubt not they will be glad to do so.—*The Christian Intelligencer*.

Concerning the Preparation of Sermons.

BY B. F. RILEY, IN STANDARD.

Some time ago an intelligent pastor was speaking to another of a sermon to which he had listened, from a noted evangelist. The crowd was immense, the interest seemingly profound, and the preacher was fluent. He selected a commonplace text, began with a remote illustration which led to another equally remote, and to still another, until fully thirty minutes had been consumed. Then the evangelist began a platitudinous exhortation which was accompanied by singing, and the text was still left unemployed. No audience could have been more respectful and responsive, and yet no information had been derived, and no text discussed.

The question arose, is there not too much time spent upon sermons, at any rate? With only a fraction of the time, would not the people be equally as well pleased? Then came a comparison of experiences on the part of the pastors in which it was shown that sermons preached by them without extensive preparation had been sometimes better received than were sermons upon which much valuable time had been bestowed.

After all, is it worth the while to give so much study and attention to sermon-making when people are so easily satisfied, with superficial preparation? Why not devote the time to something else, if this be true?

If a pastor is ever betrayed into this conclusion his days are numbered. The patient, plodding pastor who goes about his work week after week, prepares his sermons with care, and goes from his knees into the pulpit, cannot afford to lapse into indifference with regard to preparation.

There are, to be sure, different methods of preparation. Some men require brief notes, others, notes more copious, and some claim that they cannot preach without a manuscript. Others again think the subject things, get the outline well in hand, and go before the audience untrammelled by notes of any kind. No one will deny that where one can conform to the last named method he is most apt to be effective. Nobody objects to that method—there are objectors to all the other methods named. So great is the prejudice of some that should they discover that there is the presence of a note in the pulpit, the interest ceases at once. But every preacher must select his own method. He cannot run himself in the grooves of another. If, however, he begins without the use of notes, he will find himself growing stronger by their non-use the longer he preaches.

But no matter what the method be, he must prepare himself for his pulpit work. Else he will grow scrappy, incoherent, commonplace, vapid, and I care not how magnetic he be, he will eventually become dry and juiceless. He is engaged in a solemn work, and he should bring to this work his best resources—the result of his best thought. So much for the preacher.

Now, so far as the people are concerned, he should teach them. He is a teacher. He must draw forth treasures—things new and old—from God's word and place them in the clearest light possible before the people.

This cannot be done where a preacher fails to study. Great truths must be simplified and given to the people, not in crude form, nor in a stilted style, but in the plainest, simplest form possible. The greatest preachers—those who have moulded general sentiment and won many souls have been plain preachers. This was true of Dr. William Williams, of Dr. Broadus, and of Spurgeon. This was true of Dr. John Hall, the famous Presbyterian preacher, who died in New York a few years ago. This was notably true of Moody. Who that has heard Needham went away saying, "I did not understand him?" Many who read this have heard Kerfoot, a man of rugged diction somewhat, but strong, forceful, vigorous, thoughtful, plain. Yet these men were students and hard students. That which they give to the people in plain speech was the result of much effort. They left nothing at haphazard. They trusted not to the fact that they had stored away much thought that could be called into requisition at any moment.

The writer has seen Dr. Broadus before preaching deeply absorbed for a long period in silent thought and when he came to preach that which he gave to the people was a marvel of simplicity. Mind and heart, conscience and judgement—all must be involved in the deeply solemn work of preaching. Because a man happens to be fluent or loquacious may be a snare rather than a help.

No matter what freedom of utterance he may possess, he cannot afford to rely upon that. He may at last be only a vain babbler. The people should be trained to think and to think seriously, profoundly upon the great matter of the thought of preaching.

The aim of preaching is not to appear learned, or eloquent, or profound, or rosy—but it is to give to the people the great truths of the Bible. Let the manner take care of itself. Let the preacher's mind have a grasp of his sermon and let his heart burn with a yearning desire, and the rest will take care of itself; but let no man feel that he can afford to neglect preparation for the pulpit.

Wilford Z. Lea

Was born December 27, 1815, thirteen miles east of Liberty, the county seat of Amite county. He was baptized by elder B. Wall in 1841, and during that year was married to Miss Rachel Powell, a daughter of Josiah Powell, who came to Mississippi in 1817 and settled near Summit in Pike county.

He was reared, lived and died in the Presbyterian faith. He was a fine type of a good citizen and a faithful Christian. James Lea, a younger brother of Wilford Lea, married another daughter of Josiah Powell. One of Wilford Lea's daughters, married a Baptist preacher, (Rev. Hall), who moved to Texas and died there. His widow now lives in Liberty.

James Lea raised three daughters, who all took to water like ducks, and then to the ministry. One married Dr. C. H. Oken; another married elder A. J. Miller; and an other married elder R. W. Merrill—all Baptist preachers. But a grand-daughter of James

Lea, a Miss Otken, broke the record and married a Methodist minister, (Rev. Mr. Lewis.)

Wilford Z. Lea's grand-father was a Mr. Clay. He died in Virginia and left his wife with two daughters. There was a family of Leas living in east Tennessee. One of them, Zachariah Lea, went over into Virginia, met Sabrina Clay, married her and brought her back to his home in Tennessee, near Knoxville. He told one of his brothers that he left another girl there, and advised him to go and get her. He did so, and brought her and her mother, Margaret Clay, back with him to his home in Tennessee. The oldest brother married the youngest sister, and the youngest married the oldest.

One of the Lea brothers left Tennessee in 1801, came down the Tennessee river to the Mississippi, and thence down to Natchez, and came out to Amite county in 1805. The other brother, with Margaret Clay, came down and settled where James Lea now lives. There was born the subject of this sketch—Wilford Z. Lea. From Margaret Clay, Wilford Lea's grand-mother, and Josiah Powell, the father of Rachel Powell, there are a great many descendants living in Mississippi and Louisiana, and a great many are in the silent City of the Dead.

Mr. Lea has been a deacon forty-eight years, and was clerk of his church thirty years. He was treasurer of the old Mississippi Association twenty-five years. Through his influence and invitation, at Lexington in 1857, the Baptist State Convention was held at his church at Liberty, in 1858, in three miles of his home. Mr. Lea says he knows of but four living, who attended that Convention. How many noble souls have passed through the dark valley and shadow of death since 1858!

Mr. Lea's house has been a place of unbounded hospitality, where Baptist preachers were made to feel that they were welcome; and to-day, tottering under the weight of eighty-six years, he takes a pride in lavishing hospitality on ministers, and rehearsing the noble work of the Baptist ministry in south Mississippi.

But a few years ago, when the Mormons tried to work up the State in the faith of the latter-day saints, two of the Mormon elders called at Mr. Lea's house and asked to stay all night, and told him they were elders.

"Yes," said Mr. Lea, "I have heard of you. I knew you were coming."

One of them asked him how he knew.

"Who told you we were coming?"

"Oh," said he, "Christ told me. I have been looking for you a long time. I have a record in the house that Christ left, saying that you were coming to deceive the people, and sure enough here you are. I hate to turn you off, but after Christ has told me you were coming to deceive the people, I am somewhat prejudiced against you. Go on about one mile, where I have a son living; perhaps he will take you in."

They went, and the son told them if they would make no allusion to their faith nor drop any of their literature, they could stay. They accepted his proposition and staid.

Margaret Clay, the grand-mother of Wilford Z. Lea, was born in Chesterfield county,

Va., April 2, 1735, and died in Amite county, Miss., February 13, 1832, in the ninety-seventh year of her age. In her younger days the Baptist preachers in Virginia were often put in prison by order of the Church of England for preaching the Baptist doctrine. Margaret, with others, would go of nights and hear them preach through the iron bars across the windows. They were notified by the officers that if they did not stop going of nights to hear those men preach, they would be fined or whipped at the whipping post. They did not regard the threat, and went again. Margaret was converted, and, to avoid persecution, she was baptized at night in the James river. The officers summoned those who went, to appear, and they did so, and the officers gave them their choice: to pay a fine of five dollars, (currency then being pounds, shillings and pence). The summons created considerable excitement, and a great many came out to see what would be done. Some being too poor to pay the fine, were whipped. Margaret, not being able to pay her fine, came forward to receive her whipping, when that grand old patriot, Patrick Henry, being present, said: "Don't whip that girl! Here is your money." The descendant of Margaret Clay in Mississippi will forever love and honor his name for that noble act.

No doubt that the old patriot felt an inspiration in his heart when he uttered in the Virginia Assembly those thrilling words that stirred the souls of men, "Give me liberty or give me death!" For 1750 years the Baptists had been persecuted, but when that old patriot uttered those words, persecution of the Baptists lost its hold, and today they are delivering to earth's remotest bounds the message Christ gave them. She lived a devout and consecrated Christian life. She held family prayers, would pray in public, ask a blessing at the table; no wonder her grandson, Wilford Lea, became a bright and shining light in the church. The Lord's promise to those who serve Him extends down to the children's children.

Margaret Clay brought to Mississippi in 1805 a chair made in Virginia of walnut. The chair is over one hundred years old. It is sound yet and may last another hundred years. It is kept by Winchester Everett and Mrs. Thompson as a family relic. The writer sat in the chair and saw one of the fifth generation sit in it.

Margaret Clay was a Miss Muse. The Lea who married her oldest daughter was the grandfather of the Honorable Luke Lea, whom the Whig party once ran for governor of Mississippi. The writer asked Mr. Lea if he voted for his cousin Luke when he ran for governor. "No," he said, "cousin Luke was on the wrong side and always had been." Mr. Lea was as true to his political party and church as the needle to the pole.

He said he had asked the Lord to spare his life until his children grew up to manhood. The Lord had granted his request—he had no further demands on the Lord—he was willing to lay down in peace with his God and his fellow-man.

J. F. NORMAN.

The Contrast.

For fear someone else doesn't do it, though it would seem every one would rush to do it, I desire to have printed, in our paper, side by side, the published expressions of sentiment regarding the President's assassin, as made by Mr. Talmage and President McKinley himself. Here they are. Mr. Talmage said:

"I wish that the policeman in Buffalo, who seized the pistol of the scoundrel who shot our adopted President, had taken the butt of the weapon and dashed the man's brains out on the spot."

When informed that the man who shot him was an anarchist, the President said: "Too bad, too bad. I trust, though, that he will be treated with all fairness."

You don't fail to see a great contrast, not only between the sentiments expressed, but between the spirits of the two men. It is joyful to know that our President felt somewhat towards his unjust and wicked slayer, like Jesus did toward his when he said: "Father, forgive them, for they know not what they do."

But O so unfortunate, that such a man as Mr. Talmage should express, to be heralded before every eye that reads, a sentiment that savors so much of anarchism. I am a very inconsiderable and humble man, and it may do no good for me to express an opinion further than like the woman who took her broom and joined Lee's army in the fight, to show which side I am on.

But I do express it as my opinion that it is *unfortunate* for our country, society and good morals, in this day when anarchism and mobism assume such a threatening attitude, for one, accredited as being the greatest preacher on the whole continent, surely, the preacher whose sermons are most widely read, and consequently whose influence, it may be, goes farther towards moulding public sentiment in this country, than any other one man, to express sentiment in accord with anarchism. Anarchism says, "Down with law and order, and kill." The sentiment expressed by Mr. Talmage says: "Down with law and order, and kill."

Just so long as the leaders in the pulpit, the press, politics, commerce, law, etc., who by virtue of their positions, mould public sentiment, express sentiment in accord with mobism and anarchism, and in proportion as they thus express themselves, just so long and just in equal proportion may we expect to suffer the unlawful and demoniacal deeds of mobs and anarchists. God save our country! P. A. HAMAN.

Summit, Miss., Sept. 20th, 1901.

DEAR BROTHER EDITOR:

That was certainly a glorious meeting Bro. Stranburg had at Banner, Miss.

In his article I notice that he says, "Young and old met at the altar," and that a wicked "young man ran into the altar," etc. An old-time Methodist preacher said once, "that he never heard brethren speak of the altar without being constrained to ask, 'Where is the sacrifice?'" That Methodist preacher lived about a hundred years ago, of course.

J. R. SAMPLE.

Bible Saints.

J. B. SEARCY.

Dr. S. H. Ford, in his *Christian Repository* for September, has rendered the cause of truth great service by his timely article on the difference between Bible and Romish saints. We may grow so familiar with error and falsehood that we come to respect such as truth. Romanists put such high esteem upon "saints," and overrate them to such a degree, that Protestants and Baptists shrink back from the Bible view of saints, and think the appellation too sacred to apply to Christians in general.

Dr. Ford has shown, by reference to divers passages of Scripture, that all regenerate persons, true believers in Christ, are real saints; that there is no more sanctity in the appellation "saint" than there is in the terms "believer," "disciple" or "Christian." That all these terms designate those that "are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ" I Cor. 1:2.

Even those who recognize the fact that all true believers are "saints" are prone to regard the state of sainthood as in the future, hence we often see among the writings of our own people such expressions as "the now sainted dead."

Romanists teach that even those who have been "beatified," or pronounced holy by the Pope, are not "saints" till after the ceremony of canonization by the Pope and his assistants. This view reduces the number of saints to the few who are canonized oftentimes centuries after their death, while the Bible view makes all believers in the Lord Jesus Christ saints, and we should so designate them, and not attach to the term "saint" the unauthorized sanctity and idolatrous notion that Romanists do.

Dr. Ford has rendered Bible truth a real service by preparing and publishing this article. It is delightful to see a man over four score years old write with such a facile pen, and with an orthodoxy as unvarying from the Bible as the needle points to the north.

Always, and ever, representing the blood of Jesus Christ as that which cleanses from sin. The regeneration of the Holy Spirit the power which quickens the dead sinner into life and makes him a saint of God.

Braxton Collegiate Institute.

The eleventh session of Braxton Collegiate Institute opened Tuesday, Sept. 3rd, with 93 pupils present. By the end of the first week we had 103 pupils, 45 of this number being boarders. All the teachers are present—five in number—and have the work well under headway now. The music class under Miss Clara Magee is splendid. We have a noble set of children, and I think this session bids fair to be much the best in the history of the school. Our town people are enthusiastic and work together in school work. I think this session will be a happy one. I am a friend of THE BAPTIST.

Very sincerely,

MARSHALL McCULLOUGH.

My Protracted Meetings.

For the season are over. We began at

Bethany 3rd Sunday in July, with brother J. R. Johnston to do the most of the preaching. A good meeting, twenty-three baptisms resulting. Next 4th Sunday at Silver Creek church with brother J. L. Finley to preach till Tuesday. A good meeting, twenty-four baptisms during the year. 2nd Sunday in August, at Cavalry, with brother J. T. Dale to preach. Twelve for baptism and one before, the church full of spiritual joy. Monticello, 4th Sunday, brother J. P. Hamby the preacher. Ten additions, six for baptism. The church and community profoundly impressed with the glory of the Christ of the gospel. Crooked Creek, 1st Sunday in September, brother J. T. Dale to preach. Twenty-two for baptism, and ten before. There were a number of additions by letter and restoration in these meetings.

The brethren that preached in these meetings did it with great power, they preached the gospel and depended on the Holy spirit for power. We have had great blessings, many conversions. What responsibilities along with the blessing.

J. P. WILLIAMS,

Silver Creek, Miss., Sept. 15th, 1901.

Announcement.

EDITOR THE BAPTIST:

By direction of the Home mission Board of the Southern Baptist Convention, I beg to announce to the brotherhood the election of Rev. F. C. McCranell, D. D., to the office of Corresponding Secretary. Our brother was chosen heartily and unanimously. He has accepted the position tendered him, and will enter at once upon his duties. The Board congratulates itself on securing the services of a brother so widely known and beloved and so thoroughly competent to meet the requirements of his high office. We ask for our new executive officer the sympathy co-operation and prayers of all Southern Baptists.

I am also directed to acquaint the Churches with the resignation of Rev. A. J. Dias, M. D., for years past our indefatigable missionary in Havana, Cuba. While he will no longer be in the employ of the Board after the last day of November next, it is hoped that our brother will continue to be a great power for the maintenance of Baptist principles on his beloved Island. It seems likely that he will continue in Christian work in Havana.

Your brother,

W. W. LANDRUM,

President.

Yazoo Baptist Association.

All delegates and visitors who expect to attend the meeting of this association, which convenes with the Baptist church at Bowling Green, Miss., on Wednesday, October 2nd, will please write the committee to that effect. Conveyances will meet trains Tuesday 4 p. m., and Wednesday 8 a. m., at Owen, on the branch road from Durant to Lexington.

J. T. MOORE,

W. E. McLELLAN,

J. F. RUBANK,

Committee.

Our Beloved Editor and the Anarchists.

Verily history repeats itself, even among the saints. This is seen in the spirit manifested by James and John, apostles of our Lord, and Bro. Bailey, editor of our paper.

During our Lord's journey through Samaria the spirits of James and John were aroused to indignation because the Samaritans refused to receive their blessed Savior, and while under the influence of aroused passion they said: "Lord, wilt thou that we command fire to come down from heaven and consume them even as Elias did."

Noble, good men they were, but they let their passion get the better of them, and were rebuked by our Lord. "Ye know not what manner of spirit ye are of."

Our kind-hearted editor, whom we all love for his sweet spirit, very similar to that of the beloved apostles aforesaid, let his pen run wildly when writing about the anarchists in a recent article in THE BAPTIST. His indignation was so wrought up over the assassination of our great and good President that he advocated the killing of anarchists on the spot.

While the assassination of our noble President is horrible in the extreme, and enough to arouse every fiber of our being to the height of just indignation and condemnation, we should be careful lest we go to an extreme which cannot be justified either by the spirit of Christianity or by the law of the State. We deprecate mob law, and happy for us when we show ourselves consistent in the matter. If anarchists should be mobbed, why not other notorious lawless ones? And, in the meantime, what becomes of law and order, and whither would we drift? Let us stand firmly against lawlessness, in all its phases, and let law reign.

O. D. BOWEN.

Ellisville, Miss., Sept. 23d, 1901.

[We appreciate anything our beloved Bowen says, because we know his motives are pure and his judgment usually correct. But in this case we feel that there is no real cause for alarm, when the editorial in question is read as a whole. We say, "We are not in favor of mob law," but want to see a law passed in every State," etc. In all THE BAPTIST has said, it stands for punishment, by legal process. We may have spoken too strongly. If we did, forgive us, brethren. —Ed.]

Pick-outs

"Work and wait; but work much more than you wait."

Every Sunday school teacher should know her Lord, know her Bible, know each child she teaches—Mar. Lawrence.

Looking for the best in others, makes us sweet and lovable ourselves.

The Gospel Railroad, is a graded road, Isa. 62:10; the track, Jesus, John 14:6; the engine, Charity, 1 Cor. 13:8; the engineer, the Holy Spirit, John 14:26; 15:26; the headlight, the Word of God, Ps. 119:105; the red-lights, danger signals, Matt. 7:13-14; the car, our Savior, John 10:9; the conductor, our Heavenly Father, Ps. 33:18-20; the travelers, Believers, Rev. 7:9-10; the destination, Heaven, 1 Peter 1:3-4; Heb. 13:14; 2 Cor. 5:1. Are you a traveler on this Road? [Selected.]

Railroads and Preachers.

"The able and conservative Brookhaven Leader contains in its last issue 'An open letter to the railroad companies of the country,' from its former field editor, Rev. J. A. Scarborough, a Baptist minister held in high esteem, from which we make the following extract:

"To the Railroad Companies of America.

Gentlemen—I address you this letter in behalf of a class of men who are commonly known throughout the length and breadth of this land as preachers: among whom I have an humble place as a Baptist, but am quite sure that I voice the true sentiment of the ministry of all evangelical denominations, when I say that your many courtesies toward us are gladly received and highly appreciated. The neighing of your iron horses is heard through the valleys and across the mountains, and there is scarcely ever a train speeding its way over your lines that bears not a preacher whom you are carrying at reduced rates, which makes it easier for him to bear the message of salvation to the sin-cursed world. Ah! it is an inspiration to the way-worn preacher when he is made to feel that he has the co-operation of great corporations in the glorious work to which he feels that God has called him.

"We are not the men who burn church houses, rob the trains and lead the violent mobs whose delight it is to hear the piteous cries of their helpless victims. No, we dare not lay our hands to anything that is not for the betterment of the human race.

These are the two great elements in our land, to wit: The constructive and destructive. The former builds up, the latter breaks down. To the constructive element, regardless of creed, belongs every preacher in the land, and with might and main we are in favor of a faithful administration of the law which guarantees safety to the life and property of all men. True, our government is sometimes corrupt in its administration, but in theory it is just and right, because founded on the principles of liberty and equality and guarantees the rights of all. Such a system is not known where the story of the Nazarene is unheard, and how can they hear without a preacher?" (Rom. 10:14) is a question asked by the great Apostle Paul nearly two thousand years ago. Now, gentlemen, the preachers represent the churches, social institutions, etc., of this country, which form the heart and core of the constructive element in our land, who build churches, high schools and colleges, and hold sacred the sanctity of the family circle, with its tender fathers, loving mothers, the happy children, etc."

Without reservation the News concurs with this faithful and devoted minister and is delighted to see the cordial relations and co-operation that exists between those who bear messages from the Great Master to sinners in every nook and corner of this broad land, and railroads, that are in this day of advanced thought, accepted as important civilizers, in whose track follow the erection of churches, schools, villages, town cities, factories and all other industries that give employment to labor and insure prosperity and happiness to a free people.

This good man says, "We are not the men who burn church houses, rob the trains and lead violent mobs," and he might have added, nor are there among our Mississippi people those who tolerate assassins and anarchists.

While we mourn the death of the late president, we indulge the hope that his successor will so conduct the executive department of the government as not to disturb the financial and commercial relations of the country; that the prosperity that now prevails in every avenue and ramifications of life may be fostered and encouraged; that our own state, by

the introduction of capital from elsewhere augmented by home money, may continue the good work of railroad development, building and establishing factories and other industrial plants.

Cordial relations and co-operation between the great industries mentioned and the people of the state will strengthen confidence and assure general prosperity and contentment."

We were pleased to see the foregoing deserved tribute paid to railroads by Brother Scarborough, our esteemed co-worker in the ministry. Long years of residence on the great Illinois system, while actively engaged in preaching and more recently as Editor and Manager of the Baptist of this city, enables us to speak from experience of appreciated courtesies shown upon all occasions, by the Railroads to ministers of the Gospel.

It is not amiss to add, that in the past, during fearful epidemics, the railroads promptly announced their readiness to co-operate with the Health Department of the State, and to transport designated points all commodities for the relief of stricken communities free of charge.

In this day of advanced thought and civilization railroads are regarded as the prime factors of industrial development, and are receiving a more hearty support and co-operation from the people of Mississippi than at any period in the state's history.

Central Association.

To the Clerks of the Churches in Central Association:

Brethren, will you please give attention to the letter sent you some time ago asking for names of those of your separate churches actually expecting to attend, not merely your delegation, for it is frequently the case some of them do not or can not attend, also kindly inform your humble servant how your people are coming and in flocks of two or four, in buggies, please name how they are grouped, that we may be able to assign you to homes suited to your cases. These little items of information are of much importance to the committee having this matter in charge. Conveyances will be provided to meet the trains at Anding to carry out those coming on the train.

Fraternally,

T. M. KELLY.

On behalf of Concord Church.

Anding, Miss., Sept. 23rd 1901.

Carey Association Good Meeting.

The Carey Association has come and gone! was well attended and full of life and interest notwithstanding the very bad weather. Our annual meeting began on Sunday as we were through with the business of the Association. When the report on Sunday School was read and discussed on Sunday morning the 20th, Bro. J. R. Johnston was on hand and preached with his usual power twice a day till Thursday following. The Lord gave us a great meeting. Many were left anxious about the way of salvation. Baptism was deferred till 15 Sunday in October. PASTOR.

A Query.

In last week's issue you say: "There were 883 accessions to the church reported in our last issue."

That is mighty good news; but tell us now what church was it?

JOHN L. JOHNSON.

What Things?

1. We are indebted to our ancestors for some of our chief blessings. They secured them by labor and sacrifices, and we fail to be sufficiently grateful, or even recognize them.

2. Parents anxiety for their children led to consecration of some sort, supposing it for their eternal good. The outgrowth was what is called "infant baptism." In this ceremony the Greek Catholic Church immerses the child three times.

3. Saloons were introduced for social purposes, but were captured by the liquor people and used to create and extend moderate drinking as a feature of their business. Unless they can draw in the young, their profits will soon cease, for the old toppers will die out.

4. The Y. M. C. A. was organized to counteract such influences by pleasant rooms, free libraries and good associates. Hence the work has grown and its influence is incalculable. Not a small part of the work consists in encouraging church attendance and interesting the young people in reading, social gatherings and healthful exercise.

5. Union religious work is beneficial on general lines, but not where a principle is to be sacrificed. There is a lack of full harmony. General evils should be met with combinations of good. There is no need of falling out where "all are agreed." There are such things as doctrines to be taught sometimes, and ought never to be ignored.

6. Baptists are charged with being selfish, and in a sense it is true—they are selfish, "contending for the faith delivered to the saints." Some other sects are much more selfish in the matter of their church, but are too busy looking at their neighbors to see themselves. It is a remarkable truth that Baptists did not take their own name—it was given to them. They have assumed nothing.

7. Christian laziness is a very bad disease, and it is "catching." Those who have it always wait for somebody else to do the work but are ever ready to share in the credit and benefits. Some of them seem to think they "pay," forgetting that they "are not their own," and cannot escape condemnation for failure to do their whole duty. God makes no exceptions to the "Go!" of the Gospel. Again it is written, "This oughtest thou to have done, and not to have left the other undone."

8. If there were "deaconesses" in apostolic days, why not now? Surely they are needed. It does not follow that a deaconess must be a deacon's wife. Women constitute about two-thirds of our membership, and until within the last half century they were forced to the background. The Scriptures do not put them there; "persecutions possibly did."

9. A lack of leaders in our church is "leaders." We find plenty of directors, and sometimes "bosses," but those who are ready to "go forward" are needed; and who can say, "this is the way, walk ye in it." There is no substantial progress without leaders in the various departments of church work. This is a progressive age. The question is: Will we lead, or be led; or suffer ourselves to be fun over and be trampled under foot.

L. A. DUNCAN.

Bethel's Resolutions.

IN THE BAPTIST of the 12th inst. I see two resolutions from Bethel church over Bro. T. H. Otis' name.

In those resolutions I see some things I admire, and some things I don't admire.

May the Lord help Bethel or any other church to condemn and put down, as far as possible, anything that is "no more nor less than modern dances" and "dram drinking to the extent that he can't conduct himself as a Christian."

I look upon Bethel's determination as God-pleasing. I wish to say: "Bethel, don't let the sin of dancing and dram drinking so engage your mind that you be inconsistent in any way."

"Bible discipline is the life of our churches, but be sure you have Bible discipline—that is, just such things objected to as the Bible would have us object to, and correct such errors in just the way the Bible would have us do it."

Now, it is a lamentable fact that sometimes our churches, through the zeal or sometimes prejudice of some of her leading members, get as far from Bible discipline as the one whom they discipline is from a Bible walk. (I don't say that this is the case at Bethel, but have known it to be so elsewhere.)

In Bethel's resolutions, I don't admire that "shall be excluded from the church without a trial." A right of trial before condemnation is a subject which has been discussed for ages, and is one of the principal and precious clauses of the grand old Constitution which gave birth to and holds together this great Union so dear to every American.

In Math. 18:17, the duty to give a fair trial is plainly taught. It reads thus: "And if he shall neglect to hear them, tell it unto the church; but if he neglects to hear the church, let him be unto thee as an heathen man and a publican."

Of course, "the church" must give him a trial, or else "the church" would not know whether he "neglects to hear" them or not. The "trial" must be carried on in the presence of the accused, and not be a mock arrangement, at his back; but, in brotherly love and sympathy, strive to show the erring one his fault, and try to get him to turn, if possible.

See Gal. 6:1 as to the manner of dealing with one who is erring. It reads: "Brethren, if a man be overtaken in a fault, ye which are spiritual [not just any brother, but "ye which are spiritual"] restore such an one in the spirit of meekness: [not roughly, harshly, nor through prejudice, but "in the spirit of meekness"] considering thyself [as well as the erring one] lest thou [as well as he] be tempted."

Now, Bro. Otis, this is the opinion of one of the

LAYMEN BRETHREN.

Question of Missions.

It sprang in the heart of God. In our grief he helped us.

"I will put enmity between thy seed and her seed; it shall bruise thy head." In this "seed" is our Panacea.

"The Father sent the Son to be the Savior."

"Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." "The Fairest among ten thousand; the one altogether lovely."

The 'Question of Missions' is not arbitrary: "As thou has sent me into the world, even so have I also sent them into the world."

It is not a money question: All authority is given unto me in heaven and in earth." Under this "authority we are to go." We fail in meeting the obligations imposed by this authority, in our failure to comprehend its extent. And this is often due to lack of teaching.

We spend six days amid earth's cares and the struggle to live, and at church on the seventh, hear nothing of this great doctrine. Of Baptism and the Supper we hear much. Missions come under the same authority with these. Some Baptist churches in England have retained persons not holding Baptist views on baptism. Said churches are spoken of as apostatizing. Who, in America, will answer for our apostasy on the doctrine of missions? Brother W. P. C. tells a large truth when he says too many preachers fail on this doctrine, lest they lighten their own pockets. It seems grave, that preachers, on account of self, can't preach the first lesson given to Christians! That mission-givers keep up church finances on all lines is more than they comprehend.

Their sight is of relation to the mole's. Quit, brother, and go somewhere and gather an inspiration! Perhaps Brother Sproles' suggestion to go to the Seminary a year, would help out in this. Brother C. says Preacher's Institutes have helped him.

The stream seldom flows higher than the source. If the preacher, like one in South Carolina, doesn't preach mission, the church will hardly give,—just like his church; but if the preacher preaches missions, as his successor, offerings will pour in—as in this case.

Come, brother, Jesus wants us to "co-operate" with him, and become "co-workers together with God." What say you? Can we afford it?

Let's lay aside our differences with God and line up under the authority of Jesus; and let us tell the people about it and see if they won't get up with us. Let's try it.

J. E. PHILLIPS.

Creed and Life.

It is often loosely said that "Christianity" is not a creed but a life. That is not what its Founder said. He laid particular and reiterated emphasis on creed as essential to life. To be sure, it was no "man-made" creed to which he referred. He did not have in mind the Athanasian Creed, or the Westminster Confession, or any other product of human wisdom. Such creeds are merely the expression of the thought of the time, and may be accepted or rejected by those who made them, or those who come after them. It was his own creed of which he required, and still requires, acceptance. It was a short one, but it embraces the whole of Christianity. "Believe in me," he said, and whosoever responds, "Lord, I believe," enters into the true life, the life that expresses itself in worship and service here and hereafter. Christianity is a creed and a life, the creed the source whence flows the life.—Examiner.

"Highest Wisdom."

"To do right." It led the "Hebrew Children" to the "furnace." Thou shalt have no other God before me." was enough for them. The King's image had no place in their hearts. God was their portion in health, in flame.

"Highest Wisdom" stood out against the decree of a realm. She placed Daniel on his knees, with his face God-ward; she sat on the throne of his soul—all fear was gone. A greater One must have thought of Daniel when he said: "Fear not them which kill the body and after that, have no more that they can do;" and then pointed to the highest wisdom: "I will forewarn you whom ye shall fear; fear Him." So, Daniel stroked the lion's back and fondled with their mane and a kingdom heard of Daniel's God.

"To do right" has led to martyr fires, the stake, the guillotine—"to suffer for his name." Our liberty is the price of blood. On this account, we praise her highly. "Right" burned her way into myriad lives, because truth lived at the hands of blood.

Two witness suffering, calls out the heroic. Suffering for a principle invites highest consideration; and if the principle be worthy, many embrace her. "If we suffer, we shall also reign with Him."

"Highest wisdom" carried Carey from England to India. On going, he was "derided by prince and peasant, lord and lackey. But he went." Forty years after, he returned and all England was his. In India, seed were planted—an undying tree has grown. Her branches have spread the world around and birds lodge therein and are saved. Was it wise to go?

Judson went to Burmah. In America, "his name was tossed as an unclean thing." Long years after, scarred and worn, he returned to America. As he approached his native shore, he was much concerned about a place to stay, little thinking that ten thousand homes awaited him.

The voice of God had been obeyed; lions had been tamed, and America had heard. "Highest wisdom."

J. E. PHILLIPS.

These Three.

The quiet hour. The closed door. The open reward. Given the first two and the last will follow. It will surely come, but only as an effect, a consequence. The quiet hour and the closed door will issue into the open reward. So the Scriptures teach, and so Christian experience confirms. The Holy Spirit will lead us in the quiet hour, through the closed door into the open reward. These three.

1. *The Quiet Hour.* You have one. Is its regular recurrence an abiding fact in your experience? The world is busy and fretful, peevish and noisy. The demands of life are ever present and exacting. One needs a serene and quiet hour. Even the mighty and noisy railroad engine must rest. It cannot long endure continued and incessant friction. To last long and work well, man must have a quiet time. Not simply a month out of every year, not only one day out of seven, but

also one hour out of every day. Not for vagrant wandering, lazy repose, or idle dreaming; but for sweet rest and invigorating meditation. Early in the morning is the best time. David "prevented" the dawn in his communion with God. The grove is the best place, where one can go up through nature fresh and clean out of her morning bath, to nature's God, and through Jesus to the Heavenly Father. If this is impracticable, then into "thy closet" go, and remain through the quiet hour. What to do? Nothing but to think of God. One who loved the quiet hour, said: "My meditation of him shall be sweet." Who can tell the pleasures of meditation upon such an object! He who has his quiet hour will experience some of them, and the only way really to know anything is to experience it. This experience is invigorating. The seed grows secretly.

2. *The Closed Door.* This is essential to the quiet hour. Jesus who knows man and loves to satisfy his wants, said: "Shut thy door." Make it fast. Bar others out. Shut and hold yourself in. Deliver yourself from all fear of molestation. Then your quiet hour will be restful and fruitful. Not many of us are proof against display in religion. And ostentation is withering to spiritual graces and offensive to God. It may secure the praise of men, but that is its reward in full. Behind the closed door, if we remain quiet, the temptation will have less power, and man will be his real self, if ever. Then will come the clearest and intensest consciousness of the soul's activities. Then will come the subduing, the inspiring, the uplifting consciousness of God. Christianity begins in any soul with the touch of God. In this inner and subjective process of meditation the soul comes into such real contact with God that he seems to have an objective and tangible existence, and the God given thoughts appear to be "borne to it upon the words of audible speech from the divine presence." In this way men say they talk with God—he to them and they to him, he inspiring and they aspiring. In this presence and communion, there will be humiliation before infinite holiness, conviction of sinfulness and confession of sins, pleading for pardon and hungering for cleansing, adoration and praise for salvation from the stain and misery, and penalty and dominion of sin, petition for special blessings. The chief benefit of the quiet hour behind the closed door will come from conscious fellowship with God in life and in living through Jesus Christ, in the Holy Spirit—Christ revealing God so as to glorify him, the Holy Spirit communicating him to the soul.

Heaven comes down the soul to greet,
And glory crowns the mercy seat.

Oh, you have had the blessed experience. You cannot, you would not, forget. How sweet the memory!

3. *The Open Reward.* It is sure to come to him who enters the secret place and remains the quiet hour. Not at the judgment and in heaven only, but here and now, in one's own experience and in his life before men. Reward that one himself can enjoy, and fruit for the hungry world in a true and pure and good life. No tree uses all its own

fruit in enriching itself; its fruitage is for mankind. Is it not the teaching of Scripture and the testimony of Christian experience that the richest fruit comes from meditation? This grace and duty is to the soul what digestion is to the body, what harrowing is to the soil. Not the food which one eats, but that which he assimilates, nourishes and refreshes, makes brawn and muscle. Not the seed which falls upon the soil, but that which is harrowed into it, brings forth fruit. Not the truth which one takes up, but that which he takes in, inspires and uplifts, ennobles and consecrates, converts and sanctifies.

Of all men the preacher has greatest need of this quiet and undisturbed hour. Nothing brings richer and quicker and more abundant fruit. In communion and meditation divine truth becomes luminous and living. New and fresh springs open freely and flow abundantly. Jesus reveals God as glorious in holiness. The Holy Spirit communicates him as an inspiring and sanctifying presence and power. The sinful world not only lies in wickedness, but presses upon his soul. He loves men with deep and passionate affection. The message of God's grace to the unworthy and mercy to sinners, teaching and saving men through Christ, burns in his soul, and he longs to deliver it. His duties are many and exacting—preparation of the sermon, pastoral visiting, meeting committees, securing offerings, etc., almost without end. But nothing, absolutely nothing, should be allowed to disturb the quiet hour, especially the extra one just before delivering God's message—not a Bible class, a Sunday School address, nor even a funeral. "It takes a soul to move a soul." It requires a great and loving soul to lift and move living men.

A preacher is more than a human teacher of divine truth. He is to do more than deliver himself of a sermon. He is a divine messenger in the sense that he has been chosen to carry the message of the Divine Christ unto men, and in an important and real sense to communicate his mind unto them. He should make the most of himself as a divinely chosen medium of transmission of such truth and power. The quiet hour behind the closed door will bring immediate and great reward. God's people easily detect its neglect and grieve over it. They know when a man comes from it into the pulpit. One of the sorest needs to-day is men in the pulpit with the "Spiritual passion." This will come and grow in meditation during the quiet hour behind the closed door.

H. F. S.

Vicksburg, Miss.

To the Brethren of the Trinity Association.

Let's take up a collection in all our churches for foreign missions, and send it in to the Association, which meets on the 26th of October. Let's raise \$100 by all means, by that time. Let's remember the great commission, "go preach the gospel to every creature," then ask ourselves the question, have I gone, or have I helped some one else to go.

J. F. MITCHELL,
Vice President of Board.

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NOT WHAT IT OUGHT TO BE.

Many persons have sought to hide themselves behind these words. When one is not much interested in any proposed enterprise, or does not like the promoter, or is disappointed personally in any cherished plan or desire, there is scarcely any excuse more commonly resorted to than the above.

The school is not accomplishing all that is desirable. Some patron replies, "It is not what it ought to be," any way. Possibly not. That may be precisely the trouble. And, on the other hand, the trouble may be purely imaginary. Most of our troubles are of this latter class.

But suppose the declaration is true. What ought a loyal, sensible patron do? Just stand off and reiterate the charge day after day, and influence as many as you can to join in with you. That would be one way. But would it not be far better and wiser to keep this conviction pretty much to yourself, and go to work to remedy the difficulty? To go around in the neighborhood emphasizing the weakness, either real or imaginary, and do nothing to improve the situation would not fail to impress the neighbors that you were at heart from some cause or other disloyal to the school. You could reduce the matter to a concrete form, and say the teacher is not what he ought to be.

Granting that that is true, would it be wise to begin a clandestine effort to eject him on account of some deficiency marking his administration, of which he may be wholly ignorant, or would it not be altogether best to speak to him, and to him only, about his weakness, and help him to correct all weak points. Any other course would mean a disruption in the school, and the children would be the losers.

Or suppose some member of a church should stop work, and give himself up to proclaiming the church worldly and unscriptural, and the pastor not quite tony enough, and generally inefficient, "and not what he ought to be." It would not require a Solomon to foresee the havoc that would result to the church. Then must members shut their eyes to the weak points in church or pastor? By no means. Have a keen eye to everything that in any way retards the progress of Zion. But when you discover hindering elements, do not parade them or even magnify them. The discreet, affectionate disciple of Jesus, will not do this, even if to do so might gratify some personal taste or preference of his. His words along this line will be very few and to very few persons. He will select one or two of the wisest mem-

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bers and they will very cautiously and prayerfully consider the case. They will do this because they love their Lord and hate a disturbance in his church, "purchased with his own blood." They greatly prefer an effort to remedy any existing wrongs, to a foolish dash to destroy present relations. This is a very critical point in church life, as it is so difficult for every member to be willing to be led of the Spirit. And we shall always make mistakes, if we ignore the Spirit.

Oh! yes; "The college is not what it ought to be, the board is not what it ought to be, the paper is not what it ought to be." This is cheap talk, and such utterances when spoken promiscuously and censoriously give one a large amount of easy and cheap advertising. There is no attitude one can assume that will make him appear so learned and great in the eyes of shallow people as to pose as a critic. The truth is, it requires less sense, less interest and less energy to play the critic, than it does to do anything else.

Brother, you say, the paper is not what it ought to be. Either that allegation is true, or untrue. If true, and it deserves to live, let's join hand and head and heart, and see if we can't make it much better. If untrue, then hush, and go to work building up the cause at your own door.

You say, the college is not what it ought to be. If true, let's cease talking it down, and go to work for it.

It does not require any large observation to convince one who can see his nose on his face, that those who parade their fancy that our denominational enterprises are "not what they ought to be" are not the persons who have made them what they are.

Brethren, it is right for us to keep our eyes open to our vulnerable points, but let us cease advertising them and unite our strength to make all of our institutions better.

Of course, they are not what they ought to be. Neither is your school, your store, your practice as a lawyer or physician, your church, your farm, your life. But let us not be censorious, but humble, hopeful, helpful and strive together for the advancement of our Lord's kingdom.

UNION ASSOCIATION.

On Thursday p. m., we boarded the Natchez train on our way to Beech Grove, where this Association met. We spent the night at Martin in the hospitable home of Dr. and Mrs. Barron. Arrangements having been made for preaching at 7:50 p. m., Bro. R. A. Cohron preached a fine sermon on "Our Obligations to live holy lives." It contained good spiritual tonic and pabulum.

On Friday morning in Bro. S. R. Young's buggy, by his side, we soon reached Beech Grove. After a short and sweet devotional exercise conducted by Rev. John Thompson, and immediately the introductory sermon was preached by Rev. Bryan Simmons, from the words: "Be ye doers of the word and not hearers only, deceiving your own selves." Jas. 1:22 The preacher emphasized the duty of a pure and active life. Know, and then do. Make a profession, and prove it true by a holy living.

The Association dispensed with the tedious

exercise of reading the church letters, and proceeded at once to organize the eighty-first annual session of this body, by re-electing all of the old officers—Rev. S. R. Young, moderator; T. J. Barksdale, clerk; G. W. Foster, treasurer. This association knows good things when it sees them, and hence retained the tried and faithful old officers.

The subject of publications was discussed in a very earnest way by several of the brethren. The special day recommended by the State Convention for "Baptist Day," was endorsed by this association. This day is to be on the second Sunday in December, or the nearest preaching day to this.

Saturday morning found this body in session for business at 9:30 p. m. Rev. S. R. Young, moderator, who has a keen eye to business dispatch, suggested that any brother who did not have a speech prepared, might do the association a favor by not trying to speak, as he would have to make up his speech and deliver it too, which would require double time. This is an important suggestion for all who attend associations. There is in many instances much valuable time wasted by brethren, who do not know before they arise to speak, what they are going to say, and hence have to make their speech as they proceed.

The reports on State, Home and Foreign missions were read consecutively, and then all discussed together, by R. A. Cohron, R. H. Purser, W. T. Lowrey, John Thompson, S. M. Ellis and Bryan Simmons. The Speeches were of a very high order, and evidently had a fine effect on the large congregation.

Bro. E. S. P. Pool read a good report on Mississippi College, and spoke on the College. He was followed by Dr. W. T. Lowrey in his own inimitable style, holding the great audience in earnest attention. He told us what the College had and what it wanted.

Prohibition and the Orphanage received due attention. Sunday was a high day. Preaching at 11 a. m., at the church and at the stand by W. T. Lowrey and R. A. Cohron. There was a great crowd, and we are sure a great work was done.

The association is eighty-one years old; but vigorous, aggressive and spirited.

We had the pleasure of being in the homes of Mr. Fife and Wm. Holder. The interest was fine all the way through and the entertainment royal. This body took a firm advanced stand on all lines of its work.

The pastors present were S. R. Young, J. H. Purser, J. E. Phillips, E. S. P. Pool, Bryan Simmons, John Thompson, S. M. Ellis, P. A. Haman, T. J. Barksdale. The visitors were R. A. Cohron, W. T. Lowrey and the editor of THE BAPTIST.

Bro. R. A. Cohron made a very strong speech in advocacy of enlarged work in our own State. He said we must enlarge. That Mississippi Baptists could easily give \$100,000 this year for missions.

Dr. Lowrey who was in the Seminary with Dr. McConnell, the new Secretary of the Home Board commended Dr. McConnell to the Union Association in the highest terms, as eminently worthy of their love, confidence

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and support.

"When the pastors of Union Association shall become as courageous as Joshua in leading God's host, then those who are saved in Christ Jesus will respond to their pastor's appeals for contributions to send the gospel to the dark places of the earth," said pastor John Thompson, of Rodney.

Rev. S. M. Ellis spoke a great truth when, in Union Association, he said, "The average pastor is just about missionary enough at heart to be a follower, and not a leader."

The representative of THE BAPTIST was very cordially received, and a very satisfactory number of new names added to the subscription list. The association recommended the observance of a special day in December as the "The Baptist Day," as designated by the late State Convention. December, 2nd Sunday, was named by the convention as "Baptist Day." Of course, a church which has preaching only once a month, will have to use the Sunday on which its preaching day falls, while those which have preaching every Sunday are requested to use the 2nd Sunday.

Converted by a Boy.

A millionaire brewer, a state senator, said to Mrs. Hunt, of the W. C. T. U.:

"I shall vote for your bill. I have sold out my brewery, and I am clean from the whole business. Let me tell you what occurred at my table. A guest was taken dangerously ill at dinner—insensible—and there was a call for brandy to restore him. My little boy at once exclaimed, 'No, that is just what he doesn't need! It will paralyze the nerves and muscles of the blood vessels so they will not send back the blood to the heart.'"

"When the liquor was poured out to give the man the lad insisted on pushing it back. 'You will kill him; he has too much blood in his head already.'"

"How do you know all that?" I afterward asked.

"Why, it is in my physiology at school." "It seems the text-books, prepared by such men as Professor Newell Martin, F. R. S., of Johns Hopkins University, have succeeded in giving the lad some definite information which had proved useful."

"Senator," said Mrs. Hunt, are you sorry your boy learned that in school?"

"Madam," the man replied, raising his hand, "I would not take five thousand dollars for the assurance it gives me that my boy will never be a drunkard."—Selected.

BROTHER EDITOR:

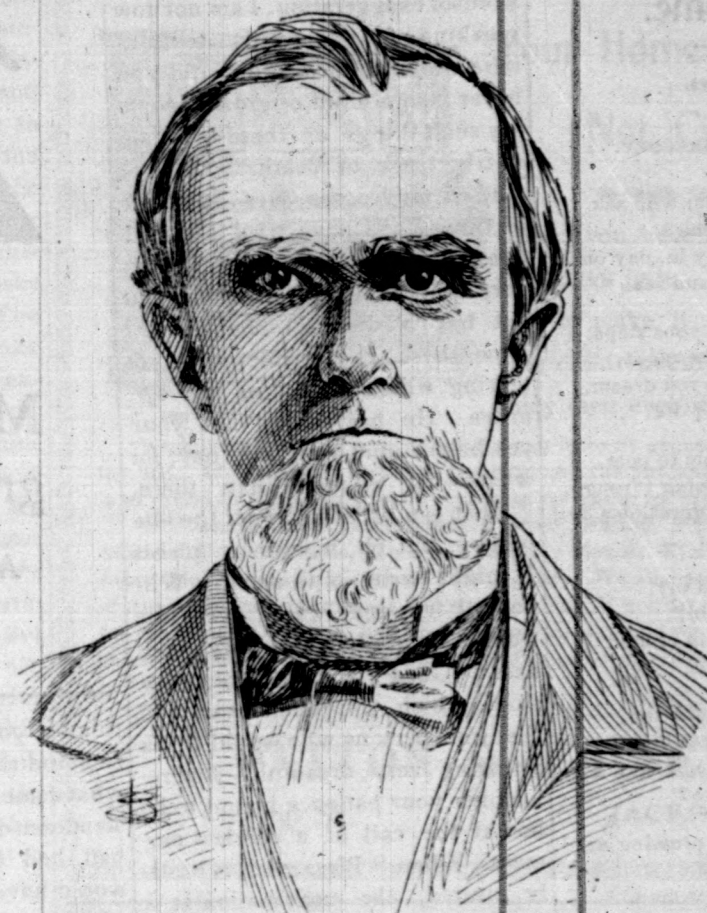
Some time ago I read a piece in THE BAPTIST that I liked, because it was signed "Orthodox Corner." I was of the impression that if the whole Baptist denomination would get in this corner and stay there, it would be the best thing in the world. We can't think of anything but what some one else has thought of before, and the best thing we can do is to try and keep out of all controversy with any one.

I am sorry I did not sign my own name to the piece I had in the paper. We will get in our own corner next time.

M. CHANCE.

THE BAPTIST.

9



Col. J. L. Power.

Col. Power was born in Ireland on March 1st, 1834. On the same day the lady whom he married was born in America. When he was six years old his father died. His mother married a second time, and came to the United States, leaving young Power in the Emerald Isle, where he remained until he was sixteen. Failing to secure the permission of his guardian to come to America, he came anyhow. In his boyhood and youth, he had a continuous struggle against poverty and other disadvantages, but his indomitable energy and will power cut their way through all obstacles to success, respectability and a competency in life.

It is indeed a grand stride forward for a boy of foreign birth and education to go to a new country, poor and a stranger, to make his way from that position to the position of chief man among his fellows in so many respects, as he did. As a foundation to all his success and preferment among his fellow citizens stood Christianity, which he espoused early and honored throughout his long life. His biography ought to be written by some facile pen, for the inspiration of poor, struggling boys throughout the land.

Christ as a foundation, with honesty and industry, will place any young man in the position God desires him to occupy.

Though a Presbyterian, Col. Power, when many years ago our Orphanage, at Lauderdale, was tottering and ready to fall, came to our help and enlisted the Masonic fraternity for us, and thus enabled us to go forward.

Under Dr. J. T. Freeman's editorial management of the *Mississippi Baptist*, before the War between the States, Col. Power was business manager, with very large latitude in the general make-up of the paper.

Two of our great men (the subject of this paragraph and President McKinley) have just left us, but their "last end" was tranquil

and triumphant, for they had built on the foundation Christ Jesus.

After lying in state in the rotunda of the Capitol during the day yesterday (25th inst.), all that was mortal of our esteemed friend and brother was borne with careful hands to the First Presbyterian church, from which the funeral took place at 4 p. m. One of the longest funeral processions ever seen in Jackson followed to Greenwood cemetery, where the last tribute of respect was paid this worthy man.

Hamburg.

The Executive Board, Carey Association met here Sept. 20th, 1901. All the members were present except Bro. Edgar J. Griffing who was kept away by illness. He was, however, well represented by Dr. F. C. Smith, who has recently come to the Baptists from another persuasion. (The denomination may confidently expect great things from him in the glorious work of the Master.) After the election of E. B. Seale, Pres., H. S. Archer, Treas., and G. B. Butler, Sec'y. The Board recommended to the churches the following:

1st. That the churches composing the Association exercise a deeper fraternal spirit and come into closer touch and fellowship with each other.

2nd. That the giving of the gospel to the lost at home and abroad be the main issue of the next associational year.

3rd. That every church assist in maintaining the missionary-Corporteur, who will soon be in the field, both by purchasing Baptist literature from him and by making contributions to this cause from time to time.

4th. That the missionary-Corporteur be paid by the churches through the Sec'y and Treas. of the Board, the sum of \$500.00 above the profit on sale of books.

5th. That each church send at least two delegates to the Pastor's and Layman's Conference held with the Union Baptist Church, Franklin County, December 26-29.

G. B. BUTLER,
Sec'y.

The Home.

Two Views.

BY ERON CHEN-GREGORY.

The world is full of them who ask
What can you do for me?
They line the streets day in, day out,
They haunt the lanes and sea.

They follow hard upon your steps,
They throng you in the night,
And even in the clearest day,
They never leave you quite.

But you may go from pole to pole,
And while you are passing through,
You'll seldom hear the question asked
What can I do for you?

One view of it leads us to say,
The evidence quite plain,
That all the wicked world of men
Are seeking selfish gain.

Another view and we would say,
Could justice, high priest be,
So many lips would now not ask,
What can you do for me?

Nor would there be such pressing need
If God-like justice ruled,
For men to ask their fellow men
What can I do for you?

An Old Paper.

Mr. H. Steiner, of this city, is the possessor of a New York Herald of the date of Sunday, April 15, 1865, giving a full account of the assassination of President Abraham Lincoln, in Ford's Theatre, Washington, on the evening of April 14, 1865.

It is of interest to note that nearly every advertisement in the Herald of that day was of patent medicines and quack doctors. Not one name of medicine or doctor survives in the newspapers of today; but here are some lines of abiding interest, taken from the four-column editorial page advertisement of one of "Dr. Archambault's Paris Vital Sparks," which cured the liquor habit in those days, 'tis said:

"Loss of money follows drinking.
Loss of time brings later thinking.
Loss of business follows these.
Loss of strength and loss of ease.
Loss of health, respect and love.
Loss of hope and heaven above.
Loss of friends once claimed,
Loss of mind by frenzy fired,
Loss of life's goal for the glass.
Loss of frightfulness and
Loss of life and loss of soul.
Crown his loss who lives the bowl."

—Clifton Ledger.

The Tongue.

There are idle words—bits of the tongue, common with us all. It seems a great deal, and I cannot stop to talk of them all; but there are certain idle words which young and old are very apt to use, idle

words of exaggeration. I am not now speaking of false words, wilfully false words, I mean; but did you never hear a child or grown people say such things as these—"I am nearly tired to death." "I have studied my lessons over hundreds of times." "I have tried as hard as ever I could;" or, if not feeling very well or lively, will tell you she has a dreadful headache? Now, these are all idle forms of talking which God does not approve. He has said: "Let your yea be yea, and your nay, nay, for whatsoever is more than these, That is a little history of the idle tongue; but oh, how many pieces I might write of this evil. Will you all try and watch over idle words that are hurtful? My goodness! Good gracious! are expressions which you often hear, and that from persons who would think swearing very dreadful. But remember your patience is not to be had at the call of a careless moment. When "Bless me," is hastily uttered, the exclamation is a mockery of prayer. Only one can bless and he is God, of great majesty, the great God who inhabits eternity, whose name may not be taken in vain. As to your goodness, you have none of your own. "There is none good but one, that is God."

And now, we come to the slanderous tongue. The slanderous tongue does great harm even in the child world. A little girl who was thought very clever, and perhaps, obtained too much notice from persons older than herself, one day was spending the evening at a house where, unfortunately, the talk was more about persons than things, and she began to tell some of her own stories about a lady, whom she had been visiting, and who had such expensive dresses, and gave such parties. And, oh only think, she said, warming up as she saw the interest her tale excited, she gave ten guineas for a dress to go visiting in. A gentleman who was present and reading the paper, listened more attentively than even the little talker thought. If Mrs. Brown can afford to give ten guineas for a dress, thought the gentleman, she may as well pay me my bill for medical attendance; and another person present, to whom Mrs. Brown was under obligations, thought the same. Poor Mrs. Brown. In a few days she had more than one letter begging to have accounts settled at once, as it was plain she was living too fast. And, perhaps, she was; but slanderers are never particular about truth, and the money paid for the dress, was an order

ROYAL

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griddle cakes, rolls and muffins.

An absolutely pure, cream of tartar powder.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

from a country friend, who was rich and thought nothing good but what came from London. This the slanderer did not know, but if she had had David's bridle on, she would have forbore to say that which could injure another. Great harm was done by this idle, slanderous tattle. It spread, and the tale gathered as it went. Mrs. Brown had never an opportunity of explaining herself, for she never knew how the tales got about.

The tattle went home to her friends in the country, and little guessed what sorrow her slanderous tongue had caused in that woman's (or widows') dwelling. Even so, the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth. And the tongue is a fire, a world of iniquity; so is the tongue among our members that it defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell.

Respectfully,

EMMA W.

Always With Us.

We lose much when we forget the great promise of our Lord to His disciples, "Lo, I am with you alway." It is easy to realize that He is with us so long as prosperity smiles upon us, but when clouds gather in the sky and the sun is hidden and the storm begins to break upon us, we are apt to think that God is not nigh. If we had faith as a grain of mustard seed we should realize His presence at all times. The heavier the burden, the darker the hour, the more clearly does He manifest His presence to those who have eyes to see.

This is the secret of strength. When Dr. David Livingston returned to Scotland, after an absence of sixteen years in Africa, the University of Glasgow desired to honor him by conferring on him the degree of Doctor of Laws. On such occasions candidates for honorary degrees usually expect an embarrassing reception at the hands of the young collegians who are present in full force, bubbling

Uncle Henry On Theology.

You say that story 'bout the whale and Jonah isn't true, And now they've gone—the preachers have—and tackled David, too; They say he didn't write the Psalms, at least, not nearly all—I wonder what will be the next good old belief to fall.

They've even thrown suspicion on the birth of Moses, and The princes who discovered him down there in Egypt land; They say there ain't no fiery lake, no devil, therefore no Such place as that which used to make the sinners tremble so.

They've said that Noah's ark is just a piece of fiction, too, And that the tale of Daniel in the lion's den ain't true; They've said that Adam's just a myth, they've said the same of Eve—I wonder if there's anything they'll leave us to believe?

They ridicule old Joshua for pointin' at the sun, And tellin' it to stop—they say the thing was never done; They've taken up the patriarchs and question all their acts, They say the Bible's quite a book, but rather shy of facts.

Well, let 'em preach and let 'em lay the whole great structure low; I s'pose they have to talk that way 'cause people want it so. The good book doesn't suit some folks at all, but as for me—I'm satisfied to keep the faith I got at mother's knee.—Ex.

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—make their headquarters

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ROOKERY.

We have some splendid bargains
to offer you in this line. For
instance:

Six Knives and Forks (our triple silver
plate), at only.....\$1.35
Or six Knives and Forks (a better
quality), at.....\$1.50

These goods are good for two or
three years' constant wear.

We have a good six-year wearer
for \$2.50, and the best twelve-
pennyweight set for \$3.50.

This last set good for eight to
ten years' wear and will cost
you elsewhere \$5.00.

THE

Rookery.

214 South State street,

JACKSON, Miss.

over with boyish fun. But when Dr. Livingstone appeared on the platform they received him with silent respect and reverence. He was gaunt and weary from exposure to sixteen years of African sun and twenty-seven attacks of African fever; one arm having been rendered useless by the bite of a lion, hung helplessly by his side. There stood a real hero who had fought many a battle for humanity, and his presence inspired a feeling of awe into the minds of all present. He told them that he was going back to Africa, partly to open new fields for British commerce, partly to suppress the African slave trade, and partly to open the way for the preaching of the gospel. But the sentiment which stirred all hearts most was this: "Shall I tell you what supported me through all these years of exile among a people whose attitude towards me was always uncertain and often hostile? It was this, 'Lo, I am with you alway, even unto the end of the world.'"

This is the secret of prosperity. "The Lord was with Joseph, and he was a prosperous man." It was impossible to stop the prosperity of Joseph. Under the most adverse circumstances he prospered. In captivity, in prison, in famine, still whatsoever he did prospered. The same God is with the minister in

the pulpit. Some prosper wherever they go, while others never succeed. The man who lives and labors every day in the presence and strength of God, may be sent to the most unpromising field in the world, and he will prosper. The same Lord is with the mother in the home aiding her in the multitude of irksome and difficult tasks which are never finished. The young man leaving home to make his fortune has a memorable experience, if he is a sensitive man. Home was never so much to him before. He did not know how much he loved his home. He thought it would be a light matter to take his departure. But he does not find it so. He has made careful preparation for this event. But one thing is most important of all, and that is to take the Lord with him. If Christ is enthroned within, he is safe. He cannot fail. Whether he shall ever see the worldly fortune of which he has dreamed or not, he will not fail in the best sense. "Whatsoever he doeth shall prosper."

This is the secret of victory. Gideon had a tremendous task. With three hundred unarmed men he must go out against a vast multitude of warriors with horses and chariots and military equipments. One thing supported him. It was the word of the angel of the Lord, who appeared unto him and said, "The Lord is with thee." That was enough. If God be with us, he is more than all that can be against us.

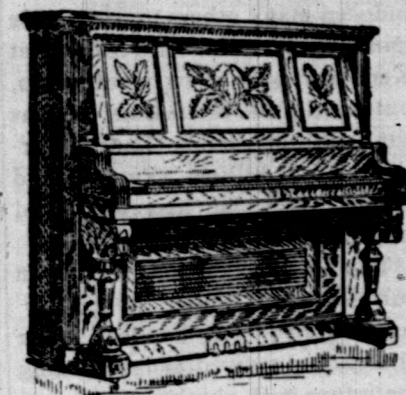
This is the secret of peace. "It is I, be not afraid," said Jesus to his disciples, amid the howling of the storm on the sea, when he appeared unto them walking on the water. He is always near, whether we realize it or not, whether we be on the land or on the sea, whether the howling tempest rage about us or stillness reign.—Christian Advocate.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.
Sold by all druggists, 75c.
Hall's Family Pills are the best.



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We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all.

We handle the Knabe, Kimball, Stieff, Haines, Blasius, Regent, Albright, United Makers, Hinze and Whitney Pianos; Kimball and Ann Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt and special attention.

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JACKSON - MISS

Rooms in Century Bldg.

Among the Churches.

COFFEEVILLE—As previously arranged by telegram, Bro. E. B. Miller came, and from Tuesday night September 23rd to Tuesday night September 24th, preached for us twice a day, presenting Christ as the only source of salvation. The blessed Holy Spirit took the Word, presented in such a plain, manly way, and sealed it to the hearts of many and they were led into blessed relationship with Christ; joined the church. Bro. Miller dedicated himself to us. We love him and are praying for his abundant success in his glorious work.

This is a good church with a good Sunday School and a good Ladies' Aid Society in a good town. We love God, love each other, love The Baptist, the Ordinance, our great denominational work in all its details—in fact we love harmony.

But we need a good pastor for half of his time and will pay him for his work.

A MEMBER

Seminary

Our meeting at Seminary began on Saturday night before the first Sunday in September, and closed on the following Sunday week, lasting nine days. The writer did the preaching until Monday night, when brother R. H. Purser of Brookhaven came, and remained with us until Friday. His preaching was from a heart full of love for God and for the souls of lost men. The people liked to hear him both morning and night. God's children were delighted with his preaching, and lost ones received the blessed Savior whom he preached "in the power and demonstration of the Spirit." On Tuesday night brother Andrew Roberts—a young man from Kentwood, La.—came to us and until the close of the meeting, in his own impressive way, sang the Gospel that the preacher preached.

He not only sang himself, but he induced many others to sing. He joined brother Purser's church at Kentwood only a few months ago, but within this brief time he has sung with brethren Lane, Harrington, Schilling, Purser, and others. May he live long and sing the Gospel to thousands.

The blessing of God was upon our meeting. There were 33 accessions: 15 for baptism. The church was revived and is facing the future with higher aims and stronger faith and more abounding love. We paid brethren Purser and Roberts \$45.00 for their services. At the closing service we took a collection for missions to see if our meeting had been a failure. I am glad to say that it stood the test.

W. E. HATHORN.

NATCHEZ—The Lord has made it very clear to me that I ought to remain here, for this reason I can not accept the hearty and unanimous call to the Hazlehurst Baptist Church. A great work is being done here, which I feel that I ought to help carry on for the glory of the Master. We do need so much a new building. Let every one who reads these lines, send me \$1.00 and the church will be built at once.

G. B. BUTLER.

GALLMAN—Had you heard about it? What? The meeting at Gallman. The preacher? The beloved W. J. Derrick of Yazoo City. The preaching? Just a little bit better than the best, but don't tell Brother Derrick. Results, 20 accessions; 17 for baptism, with more to follow next Sunday, God willing. The community aroused as never before. To God be all the praise. The church didn't try to pay Brother Derrick for his earnest, consecrated work—couldn't do that—so we just made a free will offering of some sixty dollars. He will get the regard he so richly deserves over yonder on the farther and better shore.

Pray for us, that this may only be the beginning of yet greater things.

C. S. CURTIS.

Gallman, Miss., Sept. 23.

SUNDAY SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION.

J. M. FROST, CORRESPONDING SEC'Y.

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It has eight pages, all filled with good reading matter, without any advertisement. It is greatly improved in every way. One teacher writes:

"Thank you for the work you are doing for our Southern boys and girls. The improvement in Kind Words makes it rank very high among papers of its kind. The children pay it the highest possible compliment. Instead of glancing through it, and then throwing it down, as I have seen them do, they watch it eagerly, and then read it through."

Another says:

"My mother always tells me to be sure and bring her a copy of Kind Words."

All Periodicals were changed and much improved with January issue.

PRICE LIST PER QUARTER.

THE TEACHER	\$0.12
ADVANCED QUARTERLY	2
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Salary for an intelligent man or woman in each town. Permanent position. 30 cents per hour for spare time. MANUFACTURER, box 78, Philadelphia, Pa.

A Baptist Song Book—"BELLS OF HEAVEN."

The best book for Church Work and Worship published. Sample copy, prepaid, 75 cents. Contains hymns on Baptism and Lord's Supper. From Valie C. Hart, Song Evangelist: "The more I examine 'Bells of Heaven,' the better pleased I am with it." From Dr. W. A. Clark, editor Arkansas Baptist: "'Bells of Heaven' is a grand book—better than 'Gospel Hymns.'" Address, John C. F. Kyger, Baptist Evangelist, Waco, Tex.

WANTED—You to send stamps for testimonials and application blank to Nashville Business Exchange, Nashville, Tenn., if you want a position as bookkeeper, stenographer, salesman, teacher, etc. Established in 1892. Endorsed by leading business men. Filled hundreds of good paying positions.

SALVATION MELODIES.
The New Century Song Book.

Has 126 hymns and 126 tunes; the OLD and the NEW. The spirit of the book is in sympathy with the missionary operations and evangelical progress of the opening up of the twentieth century. Published in both round and shaped notes. Send 25 cents in stamps for sample copy, board covers, or 15 cents in manila covers. Address, Kiger Music Co., WACO, TEX.

Busy People's Reading Course.

has 6,000 enrollments in 45 States, and is running in "Daily Bible Reading," 25 cents a year. Sample copy free. Write Prof. C. J. Burton, Editor, Christian University, Canton, Mo.

DR. J. W. KEY,
Dentist.

Rooms over Western Union Telegraph Office.

Dr. H. H. Harrison

Practitioner in the city of Jackson. Office and Consulting Rooms over Harrington's Drug store, 338 West Capitol Street, near the Edwards and the Lawrence Hotels.

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Fine fruits and the best candies, soda water, ice cream, cigars and tobacco. In fact everything Up-to-date in my line of business. Cheapest bananas in the city. West Capitol Street Jackson, Miss., at corner, by Union Depot

Ready for Delivery!
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A NEW BOOK BY
L. S. FOSTER.

Every Baptist should read this book. While it is a romance, there is woven into the story a great deal of truth that needs to be thought of and emphasized at this time. You SHOULD HAVE A COPY. Printed on good paper, from clear and beautiful type, and bound in substantial cloth. One fine engraving. 400 pages.

PRICE, \$1.00.

L. S. FOSTER - JACKSON, MISS.

Deaths.

Susie Joiner Bridges.

On the 15th of September, 1901, Sister Susie Joiner Bridges, wife of Bro. J. C. Bridges, was removed from the tabernacle of clay "to an inheritance incorruptible, undefiled, and that fadeth not away." Though she is hidden from our sight, yet the sweet memory of her life will ever linger with us like the mellow light from the sinking sun. Though she was called from the harvest field long before high noon, yet there will be sheaves, when gathered into the garner of our Master, bearing the impress of her patient and prayerful labor. Though her hands are still and her lips are sealed, yet the love of her life is as heaven in the hearts of those who knew her.

She was born February 13, 1873, in Macon, Miss. United with the Baptist church at the age of 16, and lived a happy and useful life.

About three and a half years ago she was happily married to Bro. J. C. Bridges, who was led to a saving faith and an active Christian life by her prayers and labor.

For some time she had been our faithful Bible teacher, in which she took a great deal of interest.

She had no fears of death. The only regrets she had were, leaving her two little girls and sorrowing companions.

Sweeter memory never lingered

On human heart and mind;

Brighter sunbeams never quivered

Than those she left behind.

We face the lengthening shadows,

She views the rising sun;

Our hopes are in to-morrows,

Her best has now begun.

Her pastor,

W. H. THOMPSON.

Pheba, Miss.

William Hutchison Harvey.

William Hutchison Harvey was born in Oktibbeha county, Mississippi, April 26th, 1848; passed from earth's toils and sufferings at Oxford, Miss., July 18th, 1901, and was laid to rest in the family cemetery near Starkville, Miss.

He was married February 7th, 1872, to Miss Ella A. Outlaw, whom he survived a number of years. He professed faith in Christ as his Savior, and was baptized by Rev. F. G. Sellers into the fellowship of Salem Baptist church; served as clerk of the church, and was liberal in contributing to its support.

He was a devoted husband and father, a kind and thoughtful neighbor, and his home was noted for hospitality.

Since July 1899, his health has been gradually failing, and in 1898 he became an intense sufferer from paralysis.

Two children (son and daughter) survive him. May the God of all Grace comfort the bereaved loved ones of our departed brother.

Oh, what were life, if life were all?

Thine eyes

Are blinded by their tears, or thou

wouldst see

Thy treasures wait thee in the far-off

skies.

And Death, thy friend, will give them

all to thee.

A FRIEND.

Mrs. Matha A. Pool.

On the morning of May 17, 1901,

sister Pool "fell to sleep" at her home near Hazlehurst, Miss., being in the fifty-first year of her age. She was the wife of John S. Pool, a very devoted and now much bereaved husband. The subject of this notice became a Christian in early life, and was ever loyal to her profession. She died one of the most universally beloved and honored members of Harpersville Baptist church. As a sympathizer with the distressed and a helper in times of sickness she could not be surpassed. She was always cheerful and kind, never uttering a murmur or complaint. In an interview with her pastor, while on her death-bed she expressed herself as being perfectly resigned and filled with inward peace.

T. J. MOORE.

Lena, Miss.

\$10.00 for a Bottle.

This would not be a large price to pay for Dr. Drummond's Lightning Remedies for rheumatism if one could not get relief any cheaper. The Drummond Medicine Co., New York, have received hundreds of unsolicited testimonials from grateful people restored to health by the use of their remedies, who would not hesitate to pay any price rather than suffer the former torture. If you would like to try these remedies, and your druggist has not got them, write direct to the company. Agents wanted.

"Money is the root of all evil" we're often told, yet who of us have not wished at times we had a few cords of the root. But instead of idle wishing, prudent people look closer after their expenditures. Right here in Jackson, at The Rookery, they can help you, for they are giving close prices on goods needed for every day use. See their ad. to-day.

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INCORPORATED NEAR WARRENTON, ESTABLISHED 1895.

Under the management of graduates of well-known universities and West Point. Location unsurpassed for health and social influences. Prepares for business, college and government academies. Session opens September 19. Address

THE PRINCIPALS, Bethel Academy P. O. Va.

A New Author.

Ten Story Book, in its October number, introduces a new author to the reading public. Grace Snell Coffin Walker contributes a story entitled "The Return of an Expatiate," which is one of the strong pieces of fiction of the month.

OLD BOOKS.

WE BUY, SELL AND EXCHANGE Second-Hand Religious Books. Send us a list of what you wish to sell, and books you wish to buy. SOUTHWESTERN BOOK EXCHANGE, Kaufman, Texas.

OLYMER CHURCH BELLS. ON THE OTHER BELLS. OLIVER, MORE DULCET, LOWER PRICE. OUR FREE CATALOGUE BELLS WENT. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

WANTED.

A position in a family as governess by one who has experience in this line of work. Address "L" care THE BAPTIST, Jackson, Miss.

This will interest Many.

To quickly introduce the famous blood purifier, B. B. B. (Botanic Blood Balm) into new homes, we will give away 10,000 treatments. B. B. B. will positively cure all blood and skin troubles—ulcers, scrofula, eczema, eating sores, itching humors, swellings, pimples, boils, carbuncles, bone pains, rheumatism, catarrh, blood poison, affecting throat or bones, mucous patches, cancer, swellings, persistent pimple or wart. B. B. B. makes the blood pure and rich, heals every sore or eruption, and stops all aches and pains. Druggists, \$1. For free treatment, address Blood Balm Co., Atlanta, Ga. Describe trouble, and free medical advice given until cured. B. B. B. cures old, deep-seated cases that refuse to heal under patent medicines or doctors' treatment. B. B. B. is composed of pure botanic drugs and is the finest blood purifier in the world.

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The most complete and authentic history of the Life and Public Services of our beloved martyred President; containing full account of his early life, brilliant career as Soldier, Statesman and President, giving in full many of his most brilliant speeches, including his last at Buffalo, the day before his assassination; a thrilling account of the awful tragedy, struggle for life and triumph of death.

Also a full history of Anarchy and its infamous deeds. Largest and best McKinley book published. Sold only by subscription. Highest commission to agents. Freight paid. Credit given. Send ten cents for mailing free outfit. Keep at home company and save time and money. Act quick.

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Departments: Literary, Music, Art, Elocution, Commercial (including Book-keeping, Stenography, Type writing) and Industrial (including Dress making, Millinery.)

Faculty: Each member selected on account of scholarship, ability to teach and Christian character. Discipline: Strict, but kind.

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Religious Advantages: The best both in college and church.

Prices: For tuition, board, fuel lights and laundry \$52 per term of three months, or \$156 per session. For minister's daughters \$100 per session.

Write for catalogue.

B. F. GILES, President.

Rheumatism

Is quickly relieved and promptly cured by Dr. Drummond's Lightning Remedies. The internal remedy is pleasant to take, acts immediately, does not disturb digestion, and is for rheumatism only in all its torturing forms. The external preparation restores stiff joints, drawn cords and hardened muscles. If your druggist has not these remedies in stock, do not take anything else. Send \$5.00 to Drummond Medicine Co., New York, and the full treatment of two large bottles will be sent to your address. Agents wanted.

SICK MADE WELL: WEAK MADE STRONG

Marvelous Elixir of Life Discovered by Famous Doctor-Scientist that Cures Every Known Ailment.

Wonderful Cures Are Effected that Seem Like Miracles Performed—The Secret of Long Life of Olden Times Revived.

THE REMEDY IS FREE TO ALL WHO SEND NAME AND ADDRESS.

After years of patient study, and delving into the dusty record of the past, as well as following modern experiments in the realms of medical science, Dr. James W. Kidd, 43 Bates building, Fort Wayne, Ind., makes the startling announcement that he has surely discovered



DR. JAMES WILLIAM KIDD.

ered the elixir of life. That he is able, with the aid of a mysterious compound, known only to himself, produced as a result of the years he has spent in searching for this precious life-giving boon, to cure any and every disease that is known to the human body. There is no doubt of the doctor's earnestness in making his claim; and the remarkable cures that he is daily effecting seem to bear him out very strongly. His theory which he advances is one of reason, and based on sound experience in a medical practice of many years. It costs nothing to try his remarkable "Elixir of Life," as he calls it, for he sends it free to anyone who is a sufferer, in sufficient quantities to convince of his ability to cure, so there is absolutely no risk to run. Some of the purest cited are very remarkable, and that for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by home doctors, have been restored to their families and friends in perfect health. Rheumatism, neuralgia, stomach, heart, liver, kidney, blood and skin diseases and bladder troubles disappear as by magic. Headaches, backaches, nervousness, fevers, consumption, coughs, colds, asthma, catarrh, bronchitis and all affections of the throat, lungs or any vital organs are easily overcome in a space of time that is marvelous.

Partial paralysis, locomotor ataxia, dropsy, gout, scrofula and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal nerve power, circulation, and a state of perfect health is produced at once. To the doctor, all systems are alike and equally affected by this great "Elixir of Life." Send for the remedy to-day. It is free to every sufferer. State what you want to be cured of, and the sure remedy for it will be sent you free by return mail.

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to our agents besides the regular commissions, for selling our splendid line HOLIDAY BOOKS for 1901. No big prizes to a few, but every agent gets a share. Fifteen years' business record back of this offer. Hand your sample-case on—fit only 35 cents, if lived. Order outfit and 4 cure choice of territory at once. Address

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Write for prices and save money and buy from this old, reliable and time honored music House. Agents also for all other high grade Pianos, Organs and Musical Instruments.

Woman's Work.

WOMAN'S CENTRAL COMMITTEE:
Mrs. J. A. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Wishing.

Do you wish the world were better?
Let me tell you what to do:
Set a watch upon your actions;
Keep them always straight and true.
Rid your mind of all evil loves;
Let your thoughts be clean and high,
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start.
By accumulating wisdom.
In the scrap-book of your heart.
Do not waste one page on folly;
Live to learn, and learn to live.
If you want to give men knowledge,
You must get it first you give.

Do you wish the world were happier?
Then remember, day by day,
Just to scatter seeds of kindness
As you pass along the way.
For the pleasure of the many
May be oftentimes traced to one,
As the hand that plants the corn
Shelters armies from the son.

Youth's Companion.

Confidences with Mother.

BY SUSAN TALL PERRY.

He was a shy little fellow, quite undemonstrative in his nature. But he had a secret in his little heart—a secret which he wished to share with the dearly loved mother.

The mother was sitting by the window with her sewing basket at her side. She was darning a hole in the knee of the little fellow's stocking. The boy edged up to his mother with an important look on his face, as if he were to divulge something of great importance, as he whispered:

"Mamma, I wish to tell you a great secret, but I wish you to promise never to tell it—not even to papa, or Leslie, or Kate, will you?"

"Most certainly, my dear, I will promise never to tell my little boy's secret. What is it?"

The boy bent down lower and whispered in his mother's ear:

"Marjorie O'Leary is my sweetheart. Now don't you ever tell!"

The boy's finger was held up as a sign of guarantee for his mother, and with his face covered with blushes that he had been so communicative, he looked up into his mother's face. A smile was on it as he said: "Marjorie is a sweet little girl."

The boy had confided to his mother what to him was a sacred secret; it was in her keeping. Mother would know, of course, and mother liked Marjorie. With

a happy heart he went off to his play.

Two hours later he came back to his mother in tears, and in broken tones exclaimed:

"You told, mamma, you told! and you promised, you would not! Kate has told Leslie and the boys and they have been laughing at me!"

"Why, what do you mean, my child? I did not tell Kate a word. I promised I would not."

"No, but you told Aunt Helen when she came to see you this afternoon, and Kate was in the hall and heard you, and she said you and Aunt Helen laughed. O, mamma, I did not think you would, for you promised! I never will tell you any of my secrets again!"

What could that mother say? To her, the little fellow's secret was a trivial affair—a cause for a smile and a little merriment with Aunt Helen—but, nevertheless, her promise was sacredly given to the child.

Al! It is often the case that children are kept from confidences with mother for just such reasons. A promise given to a child should be as sacred as that to grown persons. One may say that such affairs are not of much moment beside weightier ones that come up every day; but they are.

The little fellow's secret was one of great importance to him. The telling of it to mother required a long deciding, but mother would never make a promise and break it. The secret was safe with mother, and so he told her. There is nothing so helpful to children as confidence in their mother. The knowledge that they can go to them with their troubles and joys and talk them over, getting wisdom and good counsel regarding them; has proved a safeguard to many a child. The mother spoken of above not only broke her promise, but exposed her child to ridicule, which, with its sensitive nature, was more than he could bear.

The wise mother encourages her children's confidences by not treating lightly the subjects which to them are matters of weight. It can hardly seem credible, but hearing with one's own ears establishes the proof of one mother's dishonorableness. A little girl told her mother something in strict confidence. The mother not long afterward entertained some guests at the table with what had been told her. The girl came in and heard her mother's last words on the matter. Her face showed the greatest astonishment at her mother's

er's dishonorable action, and she exclaimed, in an injured tone of voice: "Why, mother, what did you tell that for? You promised me sacredly you would not tell it, and you have broken your promise!" The weak mother made the matter still worse by trying to clear herself; in saying: "But I made a mental reservation." What sort of principle was she inculcating in her child by such a remark as that? There is need for very careful thought on this subject.

Home life is peculiarly sensible to the influences within. The sensitiveness of the home hearts makes it all the more important that the mother should be very careful what she does or says. Encourage the children with little confidential talks, for the time is not far distant when the boy and girl will need a close, intimate counselor in the wiser mother.

Such intimacies in mother and children are beautiful to see. The grown-up son and grown-up daughter will not go wrong if they have been brought up to have close confidences with mother and have learned that trusts reposed in her are sacred ones.—*Zion's Herald.*

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Do you wish to be a Lawyer? A Statesman? Take your Literary Course here and your Law Course at Oxford, and get two great institutions behind you. Send for Catalogue.

W. T. LOWREY, President.
Clinton, Hinds County, Mississippi.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir. 50c and \$1 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

A Prominent Minister Writes.
After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man.

REV. C. C. DAVIS,
Elder M. E. Church South,
No. 28 Tatnall St., Atlanta, Ga.

A Prominent Memphian Writes.
Dr. H. Mozley, Atlanta: Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.
R. L. ROCCO,
206 Hernando St., Memphis, Tenn.

Lemon Elixir.
An old druggist told me to-day he had long looked for a substitute for calomel with all its good effects, that would not leave the system in such an awful dangerous condition, and found it in Lemon Elixir.
T. A. JENNINGS, Druggist,
Jasper, Fla.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Temperance.

BY W. H. PATTON.

Many there be, who oft have recourse to wine, when, I think, they had more need to run to the water—namely, when overheated with the sun, or frozen and frigid with the cold, or when overstrained with spraking, or exhausted with study and reading of books, and generally when weary with violent exercise and long travel. Then, indeed, they fancy that they ought to drink wine, as if nature herself called for such treating—but in truth she desires no good to be done to her in this wise. Such persons should be totally debarred of wine, or else enjoined to drink it well allayed with water.—*Plutarch.*

Temperance in British Army.

Lord Curzon, the representative of King Edward in India, at a recent meeting in Simla, where he presided, delivered an address showing how early he sees the necessity of total abstinence in order to ensure the sobriety of the army in India. "I conceive," said he, "that there is no one, except, perhaps the Commander in Chief, who has a greater right to be interested in the reputation and honor of the army—and, believe me, its reputation is bound up in its sobriety—than the head of the Government."

As to the attitude of officers toward this subject he says: "Let not any officer, commissioned or not commissioned, or any reverend army chaplain imagine for one moment that as a non-abstainer, he will be more likely to succeed in persuading Tommy Atkins to sign the pledge than he would be as an abstainer. We believe it to be a principle with the army that in every advance the officer must lead. That is so as regards the temperance army, and we insist upon it at every opportunity."

In closing, Lord Curzon uttered these significant words: "Both at home and on the continent nothing surprises, and, I may say, disgusts me more than the tone of cynicism and indifference that is sometimes adopted on the subject. If ever again I were to hold any position in public life in England, temperance would certainly not be a matter that would occupy a backward place in my program."—*National Advocate.*

Mississippi Mention.

Jackson, Miss., August 17.—(Correspondence)—A comparison

of the business done by the post-offices in "dry" and "wet" towns in Mississippi goes to show that in those towns where whisky is still sold business has not kept pace with those wherein no liquors are sold. The salary of the postmaster is regulated, as is well known, by the amount of business done by the office, and is a pretty good indication of the amount of business done in the town. For instance, the town of Canton is a whisky town. In 1894 the salary of the postmaster at Canton was \$1,500, while that at Brookhaven, a dry town, was \$1,400. To-day the Canton postmaster gets \$1,700, while the Brookhaven postmaster receives \$1,800. Still another illustration is found at Aberdeen, where whisky is sold, and at West Point, where it is not. In 1894 the salary of the P. M.'s of the two towns were the same, \$1,500. To-day the Aberdeen man gets \$1,700, while the West Pointer receives \$1,800. Thus it will be seen that it is not altogether certain that trade follows the jug.

The above was written by Mr. Frantz of Jackson, to the Mobile Register. I don't think Mr. Frantz could be called a prohibition crank and "Uncle Sam" cannot be accused of being partial to prohibition cities and I ask the Aberdeen Examiner to explain it. It must be understood that these town mail out large quantities of whisky circulars for mail orders.

What is "a reasonable state of intoxication" apparently just missed precise definition by a coroner's jury in Mississippi which stated in its verdict that "We, the jury, find that deceased came to his death by a stroke of an east bound train, No. 204, on I. C. Railroad at Pentress, Miss., in Choctaw county, he being in a reasonable state of intoxication."

A Texas Wonder.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two month's treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly, W. H. BRUTON, pastor Baptist church, Ripley, Tenn.

ASTHMA CURE FREE.

Asthmalene Brings Instant Relief and Permanent Cure in All Cases.

SENT ABSOLUTELY FREE ON RECEIPT OF POSTAL.
Write Your Name and Address Plainly.

CHAINED FOR TEN YEARS



There is nothing like Asthmalene. It brings instant relief, even in the worst cases. It cures when all else fails.

The Rev. C. F. WELLS, of Villa Ridge, Ill., says: "Your trial bottle of Asthmalene received in good condition. I cannot tell you how thankful I feel for the good derived from it. I was a slave, chained with putrid sore throat and Asthma, for ten years. I despaired of ever being cured. I saw your advertisement for the cure of this dreadful and tormenting disease, Asthma, and thought you had overspoken yourselves, but resolved to give it a trial. To my astonishment, the trial acted like a charm. Send me a full-size bottle."

Rev. Dr. Morris Wechsler.

Rabbi of the Cong. Bnai Israel.

NEW YORK, Jan. 3, 1901.

Drs. Taft Bros' Medicine Co.:

Gentlemen—Your Asthmalene is an excellent remedy for Asthma and Hay Fever, and its composition alleviates all troubles which combine with Asthma. Its success is astonishing and wonderful.

After having it carefully analyzed, we can state that Asthmalene contains no opium, morphine, chloroform or ether. Very truly yours,

REV. DR. MORRIS WECHSLER.

AVON SPRINGS, N. Y., Feb. 1, 1901.

Dr. Taft Bros' Medicine Co.:

Gentlemen—I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past twelve years. Having exhausted my own skill as well as many others, I chanced to see your sign upon your windows on 130th street, New York. I at once obtained a bottle of Asthmalene. My wife commenced taking it about the first of November. I very soon noticed a radical improvement. After using one bottle her Asthma has disappeared, and she is entirely free from all symptoms. I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease.

Yours respectfully,

O. D. PHELPS, M. D.

Feb. 5, 1901.

Dr. Taft Bros' Medicine Co.:

Gentlemen—I was troubled with Asthma for twenty-two years. I have tried numerous remedies, but they have all failed. I ran across your advertisement and started with a trial bottle. I found relief at once. I have since purchased your full-size bottle, and I am very grateful. I have a family of four children, and for six years was unable to work. I am now in the best of health, and am doing business every day. This testimony you can make such use of as you see fit. Home address, 235 Livingston street.

S. RAPHAEL.

67 East 129th St., New York City.

Trial Bottle Sent Absolutely Free on Receipt of Postal.

Do not delay. Write at once, address
Sold by all Druggists. DR. TAFT BROS. MEDICINE CO., 79 East 130th St., N. Y. City.

SEND THREE HAIRS FOR FREE MICROSCOPIC EXAMINATION.



Take three fallen hairs from the morning combings and mail them to Prof. J. H. Austin, the celebrated scalp and skin specialist of years standing and national reputation, who will send you absolutely FREE a Diagnosis of your special case after making a minute examination of your hairs under his specially constructed and powerful microscope. There is no charge whatsoever, and in addition he will send a special prescription for your case put up in a little box, also absolutely FREE. When you are cured of DANDRUFF, which is the forerunner of baldness, and grow NEW HAIR Prof. Austin asks that you tell your friends about it. SEND NO MONEY. If you are already partly or totally bald write and find the cure. SEND 2c FOR POSTAGE. WRITE TO-DAY TO
PROF. J. H. AUSTIN, 132 McVicker's Theater Building, Chicago, Ill.



DINNER SET FREE

For selling 24 boxes Salvage Soap or bottles Salvage Perfumes. To introduce our Soap and Perfumes, we give free to every purchaser of a box or bottle, a beautiful cut glass pitcher, 10-inch fruit bowl, or choice of many other valuable articles. To the agent who sells 24 boxes soap we give out 20-piece Dinner Set full size, handily decorated and gold-trimmed. For Soap Tables, Sewing Machines, Parlor Lamps, Medical Appliances, and many other premiums for selling Salvage Soap and Perfumes. We allow you 15 days' credit on all kinds and quantities of goods. No money required. We prompt all orders. Illustrated catalogue free. Write to-day. SALVAGE SOAP CO., Dept. 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Baptist Young People.

(SPECIAL TO WORKERS).

The convention meets at Wesson Nov. 12, 13, 14; let us please remember.

To all those who have not crossed the "dead line" yet, or are not contemplating accomplishing that feat soon, the words of Dr. Conley, given below, will furnish them a *vaunting tale* long enough to make the leap in safety—try it.

Let all pastors who desire to see their people interested in Bible study and church work take notice that on the first day of October the studies and readings in the Christian culture courses—in both the Bible Reader's Course and Literature Course—will begin with the study of the *Acts* and then the *Epistles*.

Dr. Price will continue to the work in the Bible Reader's course and Dr. Stiffer to that of the Sacred Literature course—both dealing with the same part of the Scripture—one taking it literally, the other doctrinally.

Let the pastors form classes of "two or three" or more; meet from house to house or in the church house, or at the pastor's study, and take this work—it will yield large returns.

Our churches need it and the pastors need it. It will furnish new subject matter for sermons to the busy pastor and will put new juice in the old sermon for the lazy pastor—the juice of the gospel.

Not long ago, in this state or out, it matters not, a young business man went to his pastor for some helpful suggestion as to how best to carry on this work—the young people under the leadership of this young man had been meeting for Bible study. And what do you suppose that pastor said to this earnest young man, who wanted to carry on this work with the young people of the church under supervision of the pastor? What did he say? Instead of falling in with his young people, and teaching them the good old way in which they should go, he said that, he did not believe in that sort of thing and turned away.

You do not believe this is so! We did not at first; but it is true—a pastor did turn "the cold shoulder" upon the work of Bible study, and because, he said he did not believe in the so-called young people's movement.

We would be willing to join a club of infidels in the study of the Bible, with the old Devil himself as teacher, provided, we were allowed to ask a question occasionally and discuss the matter with them.

The time is right here, when a pastor must do something more than preach twice on Sunday and make two dozen calls during the week, attend one funeral each day, attend a half-dozen weddings, and spend plenty of time with his own family—to all these he must, yes he *must*, add the duty of meeting a class of his members, so many both old and young, as he can induce to meet him, and give personal instruction—in God's word, such as cannot be given by any man in any kind of a sermon from the pulpit.

The Pastor and the Christian Culture Courses.

BY J. W. CONLEY, D. D.

No pastor can afford to be indifferent to this educational work. It has in it almost unlimited possibilities of help for him. It is admirably adapted to produce a company of intelligent and thoroughly equipped workers in the church. It offers to the pastor the opportunity of training these workers to be laborers with him in carrying out his plans for the church.

Much is said at the present time of the decline of the power of the pulpit. I do not care now to discuss the merits of the question; but, while we are considering the decline of the pulpit, it might be well to give some attention to the decline of the pew. The demand may be as great for better hearers as for better preachers. Let the pews be filled with those who are thoroughly interested in such studies as are outlined in our B. Y. P. U. courses and there would then be far less said about the decline of pulpit power.

But the pastor himself needs the help that comes to him personally in conducting a class in one or more of these courses. In the great majority of churches if this work is done at all the pastor must lead in it, and, as a rule, it is very desirable that he should do so. Many pastors excuse themselves with the plea that they do not have time, with their multiplicity of cares, to undertake it; but other matters of less importance may be neglected, if needs be, to give time for this. The average pastor needs the pressure to systematic study involved in teaching a class in these courses. The demands upon the pastor's time are so great

that he is in grave danger of neglecting his studies. He is disposed to put off whatever is not pressing upon him, and so matters that are vital to his mental and spiritual growth are frequently pushed into the background. But a class in this educational work puts on the pressure and holds him to something definite. It is just what he needs. The churches would do a great service to the ministry and also to themselves if they would insist upon their pastors doing this work.

Then, too, these courses are rich mines in which to find sermons. They deal with the practical side of things and with those phases of truth and of Christian life that are particularly helpful to the preacher. No pastor can go with Dr. Stiffer this year through the life of Christ without having his doctrinal and spiritual horizon enlarged. The study of the books of Psalms under the suggestive leadership of Professors Price and Sampson will start many lines of thought that will issue in new and helpful sermons; and, in the Conquest Missionary Course, faith will be continually furnished with new evidences of the Gospel's power, and the heart be filled with evangelistic fervor. The homiletical value of these studies cannot well be over-estimated.

And further, it is a great advantage to do some teaching outside of the pulpit. It is a good thing to teach people when they can talk back, ask questions, and express their own ideas. Many a pulpit would be more instructive and helpful on Sunday if the pastor had spent an hour during the week in the class room with his people. The Sunday-school teacher finds the Bible opening up as a different book from what it was before he undertook to teach that wide-awake class of boys and girls. They raise questions which he had never thought of, and demand from him a clearness in his grasp of the truth that he did not have before. We never really know a truth till we are able to impart it to another. The pastor who teaches is greatly helped in clearness of thought and definiteness of statement; and he is greatly helped, too, in his knowing how others see things and what his people are thinking about the matter. The pastor who will faithfully study and teach these lessons in our young people's course will be a growing man, and need have no fear of a dead line in his ministry. Oak Park, Ill.

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While it is true that all the narratives of the Bible are given for a purpose, it is equally true that an up-to-date translation and rendering of the entire Bible would remove nearly all of the statements which are now one of the chief points of difficulty. Such a translation could retain the exact modern equivalent of the idea and would not furnish material for objectors and fault finders.

Then again, the description of character in the Bible is unvarnished. The direct moral purpose of the author is immediately evident when he sets his head to work. Furthermore from what has been said it is evident that the morals of the Old Testament are not our patterns, nor are they other than a description of those times, and lessons and warnings to us in these later times, and to find difficulties therein is unnecessary to emphasize the transitory character of the records.

Fourth: We have some things in the Old Testament repugnant to us, but apparently approved by Jehovah. In other cases Jehovah seems to wink at wickedness, or to sanction it, as in the case of the sacrifice of Jephthah's daughter. Now all such instances are to be explained by the fact that Jehovah accommodates himself to the childhood of the people. He was gradually lifting them from their degraded condition. He could not do it suddenly, but adopted the only true method of education, and working from the known into the unknown. While many such acts appear today as objectionable to us, still in the light of those times and of the object to be accomplished, even the wholesale destruction of the Canaanites has its full justification.

With all the diverse character of the Bible, of the writers who penned them, of the times in which they were penned, and of the languages in which they were written, there is still one spirit pervading the whole. Behind each book and shining through its words, there is a divine Spirit. The books have one great purpose, that of leading men away from sin to believe and trust in God and in his son Jesus Christ, in whom all difficulties will dissolve and through whom we shall quite overpass all human fallibilities. Paris, July 4th, 1901.